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✓ THE ANGEL AND THE VISION

OR

THE NEW CHRISTIAN COMMISSION

✓
BY
CHRISTOPHER

WITH INTRODUCTION BY THEODORE T. MUNGER AUTHOR OF
"THE FREEDOM OF FAITH."

"And he told us how he had seen the *angel* standing in his house."—Acts xi : 13.

"But Peter rehearsed the matter from the beginning, and expounded it in order unto them, saying: I was in the city of Joppa praying and in a trance I saw a *vision*."—Acts xi : 4, 5.

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To
"ALL MY HOUSE"
ALSO TO
MY "KINSMEN AND NEAR FRIENDS"
IN THE GOSPEL
THIS BOOK IS AFFECTIONATELY INSCRIBED
BY
THE AUTHOR

INTRODUCTION.

There is an enlargement of view that is mere breadth without height; it keeps along the level of the earth, grows wise over matter and force, pierces to the center in its search, weighs and measures all it finds, creeps but never soars, deeming the heights above to be empty. It is the direction knowledge is now taking. The science and a great part of the literature of the day and of what is called "culture," and the vast crowd that claims for some reason to "know the world," the average man in society and business, all tend to a mental largeness that has extent without height. It is always difficult to maintain the equilibrium of truth. In preceding centuries the mind shot upward, but within narrow limits; the gaze of thought was heavenward, as in the pictures of the saints. There was no look abroad, almost none upon the earth; nature was simply to be used as found, not studied for further uses. Hence, there was great familiarity with the lore of religion, but dense ignorance of the laws of matter and of human society; there were mysteries in heaven, but the earth did not even suggest a problem. Knowledge was high, but it was not broad. Today the reverse is true; thought runs earthward and along the level of material things, but hesitates to ascend into the region of the spirit. It is interesting to note how this tendency pervades classes that ap-

parently do not influence one another; thus the scientific class, and the lighter literary class; neither reads the works of the other, nor are there any natural avenues of sympathy between them, yet in each we find the same close study of matter and man, and the same ignoring of God and the spiritual nature. Or, compare the man of universal culture with the average man of the world, who reads the newspaper, and keeps his eyes open on the street; the latter knows little of the former, never reads his books, nor even dilutions of them, yet we find them holding nearly the same opinions about God and the Faith, vague, misty and indifferent, but both are very observant of what is about them. Such a fact seems to indicate that, instead of one class leading the way, or one set of minds dominating the rest, all are swept along by the currents that flow out of some unseen force. It is for some wise end that the gaze of men is for a time diverted from the heavens and turned to what is about them. It had become necessary that man should have a somewhat better knowledge of the world, and of his relations to it and to society. Hence his attention is directed thither by a divine and guiding inspiration, and no thinking man can be exempt from it. The only danger is lest the tendency become excessive and we forget to look upward in our eagerness to see what is about us. It is the office of Christian thought to temper and restrain these monopolizing tendencies, and secure a proper balance between them, to hold and enforce the twofold fact that, while our eyes are made to look into the heavens, our feet are planted in

the soil of this world. Tennyson has no wiser lines than these:

“God fulfills himself in many ways,
Lest *one* good custom should corrupt the world.”

The thing we are apt to fail of to-day is not breadth and thoroughness of knowledge of what is about us, but of what is above us and within us.

And in this spiritual realm there must be breadth as well as height; conversions not only in character, but in opinion. The incident before us is a record not only of repenting and turning, but of broadening. For conversion does not necessarily enlarge a man, it may simply turn him in another direction. It is possible to come out of evil into good, and yet remain under intellectual conceptions that dwarf and restrain one. There is a broad world wisdom that often runs along with a worldly life, that may be lost if the better life is held under narrow conceptions, so that while the change may be a gain morally it is a loss intellectually; a process that has had illustration from the first until now, in the proselytes whom St. Paul found it so hard to teach the distinction between the letter and the spirit, and in those of today who fail to distinguish between conduct and character, between dogma and life, between the form and the substance of the faith.

Valuable as this book of the Acts is as a record of events, and as the *nexus* between the Dispensations, it is more valuable as introducing the life of the Spirit, and as showing how the faith of ages develops into liberty and the full life and thought of humanity. Here we have the full revelation of God evoking the full life of man. *From “Freedom of Faith” by*

THEO. T. MUNGER.

PREFACE.

As there are more things in heaven and earth than are dreamed of in any man's philosophy, so we believe there are more religious spirits in the world than any Christian thinks. "All men," says Shakespeare, "when at their wits' end, pray." All men have their visions and dreams. Man is a religious being. All men have *religious* experiences, which may be preludes to a *Christian* experience. This book is not written alone for the "six brethren that accompanied Peter," but for the Corneliuses that are in the world, "his kinsmen and his near friends," all who in some degree share in the religious aspirations of that noble Roman captain.

The book is not a story, although the characters, of which it is a study, were genuinely historic; it is based on *facts*. Cornelius and Peter actually lived once upon earth, and they were much alike, both in disposition and position. Both had the soldierly spirit. One was "captain of the band called the Italian band." The other was captain of the Apostolic band. Hence the military figures we have employed.

This is not a volume of sermons. The contents of the chapters have been given in the form of pulpit addresses. They are published in the hope that many in the larger audience who read, may say, as

some in every case who heard, have said, that these thoughts have done them good. They are thoughts on Peter's vision but they are not visionary thoughts. They have been tested by the four lights of Scripture, reason, observation and experience. Thus "knit at the four corners," and we trust, "let down from heaven," we believe they will hold together and settle down with the weight of conviction on the minds of all candid inquirers after the truth. They are published under a *nom de plume* for the sole reason that they may have a chance to commend themselves to "every man's conscience in the sight of God," untrammelled by the voice of any name or authority, or lack of authority.

Several novel features have been introduced into the work. One is the poetic paraphrase and postscript, another, the insertion of songs with music. We know no valid reason why the order and variety of a church service should not find place also in a book.

The eight chapters are based upon the eight coincidences of the 10th Chapter of the Acts of the Apostles. Together they form a connected series, not, we trust, without homiletic value. Few men can write a commentary on the whole Bible. This, as far as it is expository, is an incomplete commentary on a single chapter.

If the author had not seen a vision he would not presume to teach a lesson. He knows not "if an angel or spirit have spoken unto him." He believes in both. He is not a sceptical Saducee—nor yet a superstitious Pharisee. There is one clause in the

Apostles' creed to which he subscribes with all his heart: "I believe in the Holy Ghost."

The events related in this chapter constituted a turning point in the history of the Apostolic church. We seem to be in the midst of such a crisis in the history of the American church. The need of to-day is a larger Christianity. By this expression we mean a loftier spiritual vision, a broader intellectual horizon, a more intensely practical activity. Peter on the housetop seems to us the figure of the coming Christian minister. Cornelius on the doorstep, lifted up by Peter, seems to us the figure of the coming Christian layman—reverent, intelligent, obedient to God, benevolent toward man—the Christian churchman and the Christian citizen, working together for the salvation of America and the world.

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A PARAPHRASE.

In the Governor's Castle, in old Cæsarea,
Built strong by the side of the sea,
There dwelt a centurion—on the edge of Judea—
A Roman of noble degree.

Of Cornelian lineage, the blood of Scipio—
His legion were citizens free—
The procurator's guardsmen—a chain of Cameo
From cities of fair Italy.

Though of swarthy complexion and low in his stature,
This captain was white in his soul,
Nor of man-sought promotion; his own royal nature
As true as the needle to the pole.

But of God he sought honor and glory and power
And life and immortality.
At his prayers he was frequent, his alms they would dower
The poor with a rich legacy.

Such a man might be hidden from men and from women,
But not from the angels of God;
For the Lord's eyes are seraphs that fly through creation,
And run through the whole earth abroad.

To the aid of His chosen, Jerusalem golden,
God's Son gave His first ministry,
And His Spirit continued the history olden
Of calls to God's great Jubilee.

But at length He commissioned His servant and angel
To strike a new note on their lyre,
And to sing a new anthem of blood that was able
To purge the whole world as with fire.

Not the chorus of Moses, nor hymn of sweet Miriam,
But song of the Lamb that was slain,
Of the ten times ten thousand that float in the empyrean,
Their robes free from every sin stain.

So now forth to this harvest His messengers speed them
To garner the first little sheaf,
The first-fruits of the Gentiles, a token and emblem
Of blessings to come through belief.

“Cornelius, thy devotion and constant alms-giving
Come up in the sight of thy God
As sweet incense that rises and falls in its rising—
As wreaths o’er the head that is bowed.

Send now, therefore, to Joppa and call for one Simon
Whose surname is Peter, ‘the rock’;
He is lodging with Simon, of mean occupation,
His house, by the side of the dock.

With a tanner, not soldier. Fail not to go to him,
His words are salvation to thee;
Then delay not nor falter. Thou’lt sing the Te Deum,
Ere long for a new gift from me.”

’Twas the Word of Jehovah; a man in bright clothing
Stood forth and proclaimed it aloud,
At the ninth hour of prayer, Cornelius was kneeling.
Enveloped in no mystic cloud

Was this angel of mercy, but evident, leaning
On sword, though without shining wing,
And the strong man, affrighted, yet still caught the meaning
Of language of heavenly ring.

Prompt he called his two servants and also a soldier,
The trusty, the tried and the true
Among them that continually, a guard of due honor,
Stood by him to serve and to do

Whatsoever was the bidding of Master so gentle,
And faithful and kind and devout.
They feared his God also, they shared in the trouble
Of one they knew so much about,

These he sends on their journey. The shadows of midnight
Encompass them still on their way,
But the thought of their errand makes hearts bright as sunlight.-

They travel on into the day.

They draw nigh to the city about the noon hour,
When, resting from labor and heat,
The apostle is sitting or kneeling in prayer—
The housetop a favorite retreat;

In the Oriental countries—a place for reclining—
The shade of some tall, leafy palm
Making couch quite as pleasant for sleeping or dining
At noontide as at the day's dawn.

On it now Jesus' servant finds place for reflection;
The servants were busy below,
With their hands full of labor and much preparation,
Their guest all due honor to show.

Although weakened by hunger, by prayer and by fasting
His thoughts with his appetite grow—
Of a trance the condition, nor sleeping nor waking,
As those versed in such matters know.

When, behold! heaven opens and down from its windows,
Suspended by cords from the skies,
A great canvas descendeth, a sheet, without pillows,
On which Peter fastened his eyes.

As if asking what chamber in God's heavenly mansion,
Its contents had shown him so soon;
For of such dazzling whiteness and brightness the vision,
Translated, he seems in his swoon

Up to Paradise taken, if not the Third Heaven;
Not yet was the image complete;
For a new transformation takes on the apparition,
A *field* seems the great open sheet

Wherein all living creatures beneath the broad heaven
Seem there in the center to meet,
And, a shambles erected, this fisherman even
Is bidden to *kill* and to eat.

"O, not so, Lord," says Peter, "the clean have I eaten
Alone since my days have begun,
Yet the clean and the unclean here mingled so common,
Distasteful 't is to any one."

The same over-bold Peter crops out in this language,
And needing rebuke again, too:
"That which God hath Himself cleansed when past is the old
age,
Call *thou* not unclean in the new."

'Twas enough, though repeated three times by the Spirit,
Enough to confuse, not convince,
Though it wakened the dreamer who thought to inherit
All blessings through Israël, the Prince.

Though the Christ had commanded the things of the kingdom
Should everywhere flow o'er the earth,
Yet the men he commissioned to preach to all freedom,
Were bound by their Jewish creed's girth.

He reflected upon it, this weird novel vision,
What could it mean? Ah! to be sure,
Had not Stephen, the martyr, declared the opinion
That Christ was the world's perfect cure?

Should we not then apply it and test its great virtue
By going where sick sinners are?
"Hark! who is it that's calling? My name seems the echo
Of voices that fall on my ear!"

'Twas the voice of men shouting: "Where is Simon Peter?
We're told that he lodges in here;
If 'tis so, we would see him; we come from a master
Who neither knows slackness nor fear."

"Get thee up and go with them, thou Bishop of Sharon,
They come from your own diocese;
By myself have I sent them that thou mayest open
To Gentiles the door of release."

'Twas the Spirit's voice speaking, and with the men pleading,
With theirs making true harmony.
God's wise Providence ruling, and everywhere joining
The things that so sweetly agree.

So the Simons received them, these strangers unwelcome,
Because so defiled by their meat,
Yet they lodged them and fed them, and next day went with
them,

Quite eager their master to greet.

For they'd heard the glad story rehearsed by these servants,
Of how a tall angel had stood
In the house of Cornelius and promised rich presents
To one who had done so much good.

For the leader among them, a chosen companion
In arms, guarded well his lord's fame;
"He's a man well reported by all the Jews' nation,
A just man who fears the Lord's name."

On the morrow, day after, they entered the precincts
Of Rome's garrisoned capital,
Where the noble centurion, with love's native instincts,
His kinsmen and near friends as well

Had assembled together before God in the Highest
To hear what His herald would speak,
Though to him in his blindness this man was the mightiest
Divine of the mortal and weak.

As he enters the portal he falls down before him
In homage at once proud and meek;
'Tis the custom of soldiers to make a low salaam
When officers' graces they seek.

Peter lifts up his comrade, for such is his station—
A man like himself, flesh and blood—
He perceives that God's favor respecteth no person
Or nation of men since the flood.

But on righteousness builded, and truth heard and heeded,
High character resteth alway,
Ended thus the first lesson, a second was needed
For preacher and hearer that day.

Then followed the sermon, so rich in instruction,
Compendium of Mark, Luke and John,
Very simple recital, of no man's invention,
The story of Christ, not unknown

To Cornelius and others in that congregation;
The Word had been published abroad,
But its riches of mercy and deep implication,
All this is unfolded by God

Through the mouth of his servant, the power of the Spirit
Now carrying it home to their hearts,
For while Peter yet speaketh the hope of all merit
At once from his hearers departs.

And the Holy Ghost falleth, the gift of the Father
To frail, faulty, perishing man;
Is't not strange it surpriseth the Jews who came thither,
That God saveth all that He can.

“Can any forbid water that these should be washen,
Who have the pure Spirit as we?”
Truly, no; Peter, never; not one of the brethren
But heartily now will agree.

He commanded the baptism, while all are rejoicing
In God, speaking loud with new tongues;
Though the miracle ended that night, the next morning
Finds all of them still at their songs.

PREFIX TO CHAPTER I.

“ On the morrow, as they were on their journey and drew nigh unto the city, Peter went up upon the housetop to pray, about the sixth hour.”—Acts x: 9.

God never makes half a Providence any more than man makes half a pair of shears. If he fits a preacher to declare His Word He fits a hearer to receive that word; if He moves one soul to cry “What must I do?” He has always moved some other servant of His to direct him what to do. Let us ponder the story of Paul and Ananias, of Peter and Cornelius, of Philip and the eunuch if we would observe the mystery of the Spirit’s two-fold ministry—to preacher and to hearer, to counselor and to inquirer. And, noting this, we shall understand the intimate relationship between the season of renewal in the heart of the individual believer and the time of reviving in the church. If two harp strings are in perfect tune you can not smite the one without causing the other to vibrate, and if one Christian is touched and agitated by the Spirit of God think it not strange that all who are like-minded in the Church are moved by the same divine impulse. Not for ourselves, and that we may enjoy the holy luxury of communion with God, are we to seek for the times of refreshing. If so, doubtless we shall fail of them, for even spiritual blessings we may ask and receive not if we seek to consume them upon ourselves.—DR. A. J. GORDON.

A Worker's Prayer.

FRANCES RIDLEY HAVERGAL,

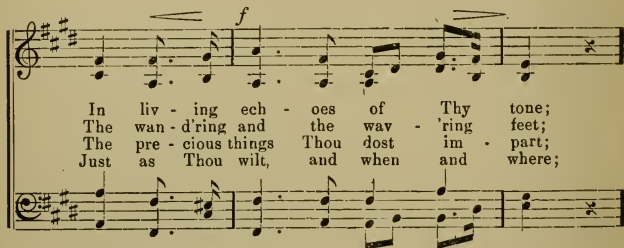
MENDELSSOHN.

mf



1. Lord, speak to me that I may speak
 2 O lead me, Lord, that I may lead
 3 O teach me, Lord, that I may teach
 4 O use me, Lord, use e - ven me,

f



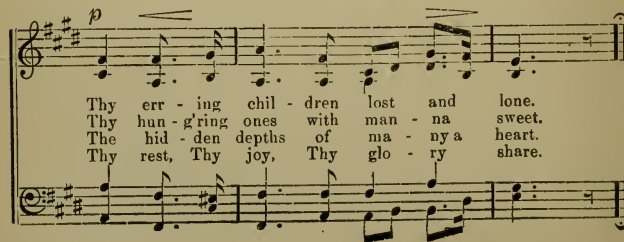
In liv - ing ech - oes of Thy tone;
 The wan - d'ring and the wav - 'ring feet;
 The pre - cious things Thou dost im - part;
 Just as Thou wilt, and when and where;

ff



As Thou hast sought, so let me seek
 O feed me, Lord, that I may feed
 And wing my words, that they may reach
 Un - til Thy bless - ed face I see,

p



Thy err - ing chil - dren lost and lone.
 Thy hun - g'ring ones with man - na sweet.
 The hid - den depths of ma - ny a heart.
 Thy rest, Thy joy, Thy glo - ry share.

CHAPTER I.

ACCOUTREMENT AND DRILL ; OR, THE CONQUESTS OF PRAYER.

Prayer is like the personal Jesus. It is the mediator between God and man. No man cometh unto the Father but by prayer. There is no salvation without it.

I.—Prayer is the knocking at “the door of the gate” which opens into life. For the gate of the kingdom is not like the gate of the prison into which Peter was cast, which “opened of its own accord.” Even that gate was opened by prayer. We do not know that God ever sends His angel to unbolt the bars and swing back the doors that shut in a lost soul but in answer to prayer for that soul. Certainly the angel never brings deliverance to a single captive who is not himself, as Cornelius was, a man “that prays to God,” if not always, at least in the accepted hour.

Nor can we be released from the “inner prison” of inbred sin unless like Paul and Silas at Phillippi we are found praying to God, albeit songs of praise rather than of penitence may now mingle with our petitions. If we would get past “the first and the second ward” of both the guilt and the love of sin, if the “two chains” of bondage to sinful habits and a sinful nature are to be broken, if the “two soldiers” of Satan and an evil world, sent to guard us, are finally to be put

to death, this double, quadruple, yea, sextuple deliverance can be wrought only through prayer. If we are to gird ourselves anew for the Master's work, if we are to bind on those sandals which Paul calls "the preparation of the Gospel of peace," if we are to cast about us the garment of holiness and thus go forth we must both pray ourselves and not be ashamed to have prayer made by the church without ceasing to God for us.

Whatever the motive that leads men to Christ, their inquiries after the way of life must be made on bended knee. The young man that came running in the way, *knelt* and asked "Good Master, what good thing shall I do to inherit eternal life?" The jailer came trembling and *fell down* before Paul and Silas and said, "Sirs, what must I do to be saved?" Saul of Tarsus, prostrate on the Damascus road, would not so much as lift his sightless eyeballs to heaven as he said "Lord, what wilt Thou have me to do" and Cornelius was observing the ninth hour of prayer in his house when he said to the angel, "What is it, Lord?" See what diverse impulses led these men who are yet all led to the same place of prayer. With the young man, it is the hope of heaven; with the jailer it is the fear of hell; with the persecuting Saul it is neither, but a desire to be as helpful as he had been hitherto hurtful to the cause of Christ; with Cornelius, the "just man," it was a sincere desire after the knowledge of the truth. Yet all these seekers after God sought Him by prayer. "Behold, he prayeth" could be said of each of them.

“Thy prayers and thine alms are gone up for a memorial before God,” said the angel—a very striking and significant word, memorial. Were these prayers and alms then a direct petition to the throne of God, such as might be sent to a legislature in behalf of some needed reform? Did Cornelius intentionally seek to control the will of God or influence the Almighty thus in his behalf? Rather do we think these alms and prayers were a seeking to know what God wanted than an attempt to get from God what Cornelius wanted. They were less like a petition to a legislative body sent by the creators and rulers of that body, the people, than like so many messengers sent to the Queen from Parliament, asking that the message from the throne might be received and read. Cornelius would know the will of God and, therefore, he had set about the doing of that will as far as he knew, waiting with eager expectation for more light. “If any man willeth to do my will,” said Christ, “he shall know of the doctrine.” And this is the consecrated soul’s idea of prayer—not a petition even, much less a protest, but rather the preamble to a series of resolutions that have already been partially carried into practice, setting forth the desire of the soul to be more fully conformed to the will of God. Of course, God can not fail to save a soul that comes in such an attitude before Him.

The first conquest, then, of prayer, is the successful assault on the gateway of the kingdom—for the “kingdom of heaven suffereth violence and the violent take it by force,” but it is the lawful violence of earnest and persistent prayer.

II.—The second conquest we mention is the conquest of truth. Here is another gate to be forced by prayer. As all true prayer presupposes a measure of faith, so it prepares the way for increased knowledge of and obedience to the truth. Prayer, whether it be but the dim yearning of the sin-darkened heart “feeling after God if haply he may find Him,” or whether it be the Macedonian cry that more clearly sees its need, is like the Damascus street that was called “straight.” A crooked thoroughfare in fact it was, but it was the straight road to the house of Judas where lodged the sinner Saul. Crooked, doubtless, are the notions of the Pagan souls about us, but their heart-longings after the salvation of God are straight. And these go straight to the heart of God. If we could see the hearts of the people of every place we should hear God saying as he did to Paul at Corinth, “I have much people in this city.” There are more hearts that pray than this world dreams of.

Again, prayer prepares the preacher to preach and the hearers to hear the Word of God. As the men draw near who are coming to Peter with ears opened by prayer, so his own mouth is filled as he goes up upon the housetop to pray. As the table is set by his host below, so the Lord prepares him a table upon the housetop above. By prayer is the appetite of the eaters whetted, by prayer is the appetizing portion made ready. Here is a riddle for our day. It is the riddle of Sampson again. “Out of the eater came forth meat and out of the strong came forth sweetness.” Only out of the eater, who must be a man of prayer,

can come forth meat. This is the riddle for the pulpit. If God's Word is to be as sweet as honey in our mouths it must be lodged in hearts made strong by prayer. This is the riddle for the pew. And if that Word is to burn as fire in the standing corn of the Philistines there must be two foxes with this firebrand between them. The pulpit and the pew must be tied together by prayer.

We are not prepared to "think on these things," much less to do them, until "in everything by prayer and supplication with thanksgiving" we have made known our requests unto God. (Phil. iv: 6-9.) This is the Divine order of pursuit in the investigation of revealed truth. First, prayer; secondarily, thought; thirdly, action. This was the order of procedure by Peter on the housetop. He went up to pray. He tarried to "think on the vision." But his reflections were cut short by the Spirit's imperative, "Rise, Peter." He was not to stand upon the order of his going but to go at once and put in practice the principles just learned in the school of prayer.

The reason why we must begin our studies in this preparatory school is because the vision can not be seen from any other point of view than that afforded by our faith-faculty. This is the dome of the soul, the topmost story of "the building not made with hands." "Eye hath not seen nor ear heard." The senses are but windows in the basement of this building. "Neither hath it entered into the heart of man to conceive the things that God hath prepared for them that love Him." Judgment, reason, imagination, these

are windows in the second story but they are not the housetop. "But God hath revealed them to us by His Spirit." That Spirit's voice is heard only in the "spirit of man," the holy of holies of human nature, the housetop of the human soul. But the existence of this housetop is scarcely known by the man who never prays. The hidden staircase that leads to it, is the so often unused ladder of prayer.

Besides, this vision of the soul is a directer one than even the Divinely aided reason can give. "Blessed are those who have not seen and yet have believed"—to see. The women on the resurrection morn who came "and held Him by the feet and worshipped Him" needed no other evidence that it was the Lord. They needed not to eat and drink with Him. There are souls that need not to eat the meat of reason laid upon the cold beach of the critical judgment or broiled upon the coals of a fervid imagination, nor yet the honeycomb of a word-revelation, to convince them of the glory of their Lord. They need no candle to see the Sun. Like the beloved John, they recognize Him by the eye of faith in the dawn of His personal revelation.

Only, then, in the treetops of the soul can we hear the voice of the Lord, and usually only in "the cool of the day." Jacob learned the name of the mystic angel that wrestled with him, but it was before the sun had risen upon him at Penuel. There is something in "the light of common day" that makes the vision, like a photographic negative, fade. Spiritual things seem unreal in the glare of the world's "broad field of

battle," unless, like Peter, we spread the tent of prayer above us. Then our covering becomes a glory, and with eyes thus shaded we can see at noon-day as at midnight. The unseen and the eternal are not easily looked at save through the telescope of prayer, and then only amid the darkness of the closet's solitude. Hence, retirement with God is indispensable to such research. When the dew of a prayerful spirit is off the soul there is no soul-prism that can reflect the glories of the unseen God.

The poet of Methodism has thus expressed this truth in his famous hymn on "The Wrestling Jacob:"

Come, O thou traveler unknown,
Whom still I hold, but cannot see;
My company before is gone,
And I am left alone with thee;
With thee all night I mean to stay
And wrestle till the break of day.

Wilt thou not now to me reveal
Thy new unutterable name?
Tell me, I beseech thee, tell;
To know it now resolved I am;
Wrestling I will not let thee go
Till I thy name, thy nature know.

'Tis love! 'tis love! Thou diedst for me;
I hear thy whisper in my heart;
The morning breaks, the shadows flee;
Pure, universal love thou art;
To me, to all, thy bowels move;
Thy nature and thy name is Love.

My prayer hath power with God; the grace
Unspeakable I now receive;
Through faith I see Thee face to face;
I see Thee face to face and live!
In vain I have not wept and strove;
Thy nature and Thy name is Love.

But prayer is no less essential to the knowledge of the truth than it is to its fulfillment in life. The voice that speaks of duty and says "thou" with emphasis, must be thrice repeated. It is twice as hard to understand as it is to believe the truth, and thrice as hard to obey as it is to understand. Only the man of prayer can solve this problem. Only the man of prayer can have his ears opened to hear and heed both the doctrines and the commandments of the Lord.

III.—But prayer, again, conquers our weakness. It may bow the bodily form and close for its purpose the mortal eye, but it lifts up the head bowed down by care and sorrow and strengthens the feeble knees of irresolution. Daniel prayed three times a day with his windows open toward Jerusalem. David prayed morning, noon and night. Peter also had this habit, as did the centurion Cornelius. Nor was it a matter of form to the former. It was as his necessary food and rest.

Why do we so deceive our own hearts as to think there can be any other than a vain religion that does not keep itself continually before God and the Father in prayer? We might as well hope to live by fasting as to live without prayer. And not only is it the diet of the soul; it is its daily occupation. To "watch unto prayer" is the only way to wear the helmet of salvation. If we close the visor of such watchfulness how can we see to quench all the flaming darts of the Wicked One?

Restraining prayer we cease to fight,
Prayer makes the Christian's armor bright
And Satan trembles when he sees
The weakest saint upon his knees.

One can not be a true soldier of Jesus Christ and not perform this sentinel duty. The good soldier of Jesus Christ is like that devout soldier of Cornelius who "waited upon him continually." We need not be as Anna, always in the temple, yet we can not serve God unless it be by prayers "night and day." So Cornelius served God. So Peter served Him. So did the Divine Christ. On the mountain top, by the sea-side, in the temple and in the garden, He poured out His soul in "strong crying and tears unto Him that was able to save Him from death and was heard in that He feared."

There are three great means of grace, prayer, the reading of the Holy Scriptures and work. They sustain the same relation to the soul's health and vigor that rest, food and exercise do to bodily health and strength. If one would know how to get physically strong, and how to stay so, he must learn the secret of maintaining the proper balance and proportion between these three elements of bodily power. He must take the due amount and proper kind of food, exercise and rest, and these in proportions properly adapted to each other and to his own constitution. So, likewise, is it with the care of the soul. We can no more afford to neglect prayer than we can afford to refuse the

"Sleep that knits up the raveled sleeve of care,
The death of each day's life, sore labor's bath,
Balm of hurt minds, great nature's second course,
Chief nourisher in life's feast."

A Protestant Christianity which emphasizes the two Sunday sermons as the essential features of its wor-

ship, to the neglect of the midweek service of prayer, or the daily call to Christian work, offers a temptation to spiritual gormandizing, and it is not surprising that the prevalent form of spiritual ailment among us is the gout. "For this cause, many are weak and sickly among us." Not that we eat too much of the Word of God, but we rest too little in the soul-communion of prayer, and labor too little in the Lord's harvest field. The average Protestant suffers as much, possibly, from this kind of spiritual gluttony, as the average Roman Catholic from spiritual anæmia or malnutrition.

Some one has said: "In prayer we speak to God; in the reading of the Word, God speaks to us. Therefore, if we must neglect either of these great means of grace, we had better omit prayer." The fallacy of this argument is quite apparent. There is a false premise in the syllogism, leading, of course, to a false conclusion. Prayer is not converse with God, in which the praying soul monopolizes the heavenly conversation. So far from this, the man of prayer does not even *lead* the conversation. For all true prayer takes the Holy Spirit as the leader of its devotions. All true prayer is "in the Holy Ghost." "The Spirit maketh intercession for the saints, according to the will of God." Where He leads, we may safely follow. Moreover, prayer is more than converse with God; it is soul-communion with Him, often speechless with rapture and holy delight; yea, in a sense, even thoughtless, if by thought is meant mere ratiocination. "Be still and know," is often God's word to the soul

in prayer, and quite as often does the Spirit speak to us when we are in this mood and attitude before Him, as do we speak to God.

“A communion,” says Dr. A. J. Gordon, “in which something is imparted from God to us as well as something asked of God by us, should be constantly sought. Is it possible for the Lord through the Holy Spirit to make direct and intelligible communications to our spirits, instructing us in regard to duty, and clearly enlightening us respecting His will? Certainly, Christians who have sought to read God’s handwriting from the tablet of consciousness, have often been deceived and led into grievous mistakes. This fact should be admitted and marked for our warning and admonition, as should also the supplementary fact that the Holy Scriptures are the great and principal manual of instructions as to Christian duty. But there are emergencies when we need more minute and specific directions than could possibly be contained in so general a book. And certainly the Holy Spirit does give them to those who rely upon Him. But how? We should say generally by a providential guidance. * * * Besides this we must believe that to obedient and humble souls the Master does sometimes speak in distinct tones through the Spirit. But it is only to ‘a mind inwardly retired before the Lord’ that this privilege is given.”

Especially when we take inquiring souls up upon the housetop to commune with them as Samuel communed with Saul, is it necessary to conserve and use our spiritual strength to the best advantage through prayer.

Quotations from the Word, of promises or warnings, of answers to doubts or objections; these are indeed the "sword of the Spirit," but a verse from personal experience, illustrative of these texts, will give added point to the Word, while a word of prayer will so bring the struggling soul into close quarters that victory for God and that soul will be assured. So that when the seeker turns to go from us, God will give him, as he did Saul, another heart. (I Samuel x: 9.)

IV.—But prayer's greatest conquest is the conquest of the world for Jesus. There are three Divine forces that must cooperate in the production of spiritual results. The first is the *showers* of Divine grace. But if we would have the outpouring of the Spirit upon our labors we must open the windows of Heaven by the hand of prayer; we must lift up mountain peaks, yea, mountain ranges of supplication wherewith to condense the dews of Divine mercy, and empty the clouds of blessing upon our heads. The second heavenly force is the *sunlight* of Divine truth. But prayer is the prism that unfolds these rays to the soul's vision; the magic lantern that casts the pictures of revelation upon the canvas of spiritual perception. God's truth is seen best through the hazy atmosphere of prayer. The third force is the *season* of a propitious Providence. We believe that God sends us our opportunities, that His hand always opens the "great and effectual doors," but prayer awakens us and quickens us to improve these opportunities and to enter these open doors. Prayer is the hot-house roof that "rushes the season," that "hastens the coming of the Lord." If

there are these three purely heavenly forces concerned in the production of a spiritual harvest, so there are three human or earthly ones—the *sower* or servant of God, the *seed* of the Word made flesh through the voice of a living ministry and the *soil* of the hearer's heart. But neither will these forces accomplish their purpose without prayer. Prayer is the combined Gospel threshing machine, plow and drill for the use of the Lord's husbandmen. Prayer, far more than study without prayer, will husk the seed of the living Word from the Scriptures; prayer will scatter it with lavish hand beyond the borders of the actual congregation; prayer alone can break up the fallow ground of the hearer's heart.

Peter went up upon the housetop to pray and that prayer became a water-spout to catch the rain of Divine blessing, a lightning-rod for the electric currents of Divine truth, a ladder for the descending angels of Divine Providence. Peter tarried upon that house-top in prayer, and became, through the influence of that prayer, a sky-light for the transmission of the truth of the Divine Word, a burning-glass for the focalization of that truth upon the hearts of the household of Cornelius; for "while he yet spake these words the Holy Ghost fell" as through a trap-door suddenly opened in souls hitherto comparatively unconscious of the reality and might of the Divine presence.

Almost every "forward movement" in the history of the church has had its origin in prayer. It was after hours spent in prayer in the early morning that Jesus began His missionary tour of Galilee. It was

prayer that led Him to preach the Gospel "to other cities also." It was after a night spent in prayer that He chose His apostles and sent them forth to preach. It was after praying the Lord of the harvest to send forth more laborers into His harvest, that He called the seventy and sent them two by two, as journeymen, Gospel apprentices into every city into which He Himself was to come. It was out of the Æolean cave of prayer that the "rushing mighty wind" of Pentecost came. It was prayer that unlocked the door of the church to the Gentiles. It was prayer through which the voice of the Holy Ghost was heard saying, "separate me Barnabas and Saul for the work whereunto I have called them," and when they had "fasted and prayed" they sent away the first band of foreign missionaries the church ever ordained. It was prayer that prepared the heart of the Ethiopian eunuch to receive as good soil the seed of Divine truth; for he had been up to Jerusalem to worship. Prayer first introduced the Gospel into the Dark Continent. Prayer, not Xerxes, first successfully invaded Europe. It was prayer that opened Lydia's heart and shook the foundations of the Phillipian jailer's soul. It was the prayer, "mere licht, mere licht" in Luther's heart that brought the Reformation. It was prayer that launched the Mayflower. It was in a prayer meeting on a Thursday night that Methodism was born in England. It was in another prayer meeting in New York that Barbara Heck was stirred up to stir up Phillip Embury to stir up the gift that was in him. It was in a prayer meeting behind a hay-stack in Williamsburg, Massa-

chusetts, that the American Board of Foreign Missions, the oldest of our American missionary societies, was born. 'All these enterprises of such "pith and moment" but for prayer would have "turned awry and lost the name of action." "The native hue of holy resolution" would have become "sicklied o'er with the pale cast of thought," and nothing great would ever have been accomplished for the Master. O! that God would send upon his people today a baptism of prayer!

PREFIX TO CHAPTER II.

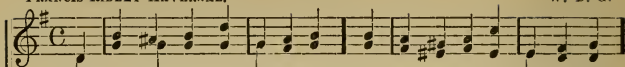
"While they made ready, he fell into a trance; and he beholdeth the Heaven open, and a certain vessel descending, as it were a great sheet, let down by four corners upon the earth; wherein were all manner of fourfooted beasts and creeping things of the earth and fowls of the heaven. And there came a voice to him, Rise, Peter; kill and eat. But Peter said, Not so, Lord; for I have never eaten anything that is common and unclean. And a voice came unto him again the second time, What God hath cleansed, make not thou common. And this was done thrice; and straightway the vessel was received up into heaven."

"There was then a distinction between clean and unclean, indicated by the calling of Abraham, yet more explicitly by the Levitical rites and laws, yet appointed from the beginning for we read of it in the time of Noah; a distinction applicable to men, to food, to dwellings, to land, to animals. This distinction was made by God for special ends, yet at Christ's death the distinction had served its purpose. God interposed and threw down the middle wall of partition; not rejecting the Jew, yet accepting the Gentile, not obliterating national distinctions, but making these no longer of any importance, and attaching to them no spiritual or religious privilege. Without lowering the Jew, he lifted up the Gentile; not making the Jew unclean, but the Gentile clean, so that from that time there should be (so far as access to God was concerned) 'neither Jew nor Greek, bond nor free.' In the vision or trance Peter was taught that the Gentile was now made as clean as the Jew; that God had done it, and that even he, though the Apostle of the circumcision, must at once accept the verdict."—BONAR.

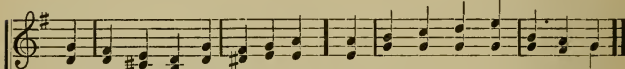
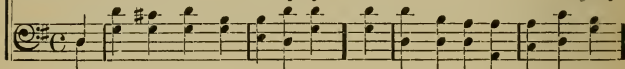
Missionary Jubilee Hymn.

FRANCIS RADLEY HAVERGAL.

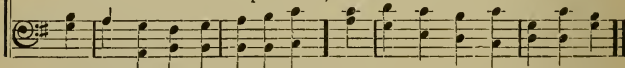
W. D. G.



1. Re-joyce with Je - sus Christ to-day, All ye who love His ho - ly sway !
2. Re-joyce with Him, re-joyce in-deed, For He shall see His chosen seed !
3. Of all His own He loseth none, They shall be gathered one by one ;
4. A-rise and work ! a-rise and pray ! That He would haste the dawning day !



The tra - vail of His soul is past, He shall be sat - is - fied at last.
But ours the trust, the grand employ To work out this Di - vin - est joy.
He gath - er - eth the smallest grain, His tra - vail shall not be in vain.
And let the sil-ver trumpet sound, Wher-ev-er Satan's slaves are found.



- 5 The vanquished foe shall soon be stilled, 6 Soon, soon our waiting eyes shall see
- The conquering Saviour's joy fulfilled, The Saviour's mighty jubilee !
- Fulfilled in us, fulfilled in them, His harvest-joy is filling fast,
- His crown, His royal diadem. He shall be satisfied at last.

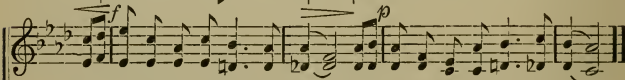
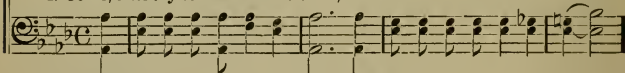
Jesus Crucified.

FREDERICK WILLIAM FABER.

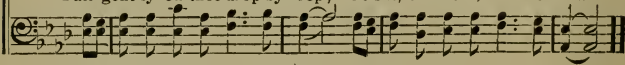
W. D. G.



1. Have we no tears to shed for Him, While soldiers scoff and Jews deride ?
2. Seven times He spoke, seven words of love, And all three hours His silence cried,
3. Oh, break, oh, break, hard heart of mine ! Thy weak self-love and guilty pride
4. Come, take thy stand beneath the cross, And let the blood from out that side



Ah ! look how patiently He hangs ; Je-sus, our Love, is cru-ci-fied.
For mer-cy on the souls of men ; Je-sus, our Love, is cru-ci-fied.
His Pi-late and His Ju-das were ; Je-sus, our Love, is cru-ci-fied.
Fall gen-tly on thee drop by drop ; Je-sus, our Love, is cru-ci-fied.



CHAPTER II.

OBSERVATIONS THROUGH THE FIELD GLASS; OR, THE WORLD'S CONVERSION.

On the map of the world there are no longer any unknown lands or foreign countries. The progress of modern exploration has led to the occupation of the world's remotest bounds while the invention of new modes of transit and communication has practically united the uttermost parts of the earth. Space and time are so nearly annihilated as to be scarcely any hindrance to human intercourse. As men may now travel with the rapidity of the wind and transmit their thoughts as swiftly as the lightnings, the time has come, foretold in prophecy, when "many should run to and fro and knowledge should be increased." Peter's vision symbolizes a modern reality. The telegraph is the cord that now binds together the four corners of the earth, while the newspaper is the sheet that sets before us daily a miscellaneous dish of the clean and unclean doings of the whole race.

The result of this drawing together of all men by the multiplication of the means of inter-communication has been the rapid growth of an international life hitherto unknown in history.

Mankind is beginning to realize its unity. We are coming to understand the prophetic statement of Paul

that "God hath made of one blood all nations of men for to dwell on all the face of the earth." We are learning that the whole wide world is our father's house. In it are many rooms, yet every one is occupied by our brothers. The whole footstool is covered with a continuous piece of human carpet upon which every knee shall yet bow and every tongue shall yet confess that Christ is Lord to the glory of God the Father. So runs the modern missionary dream.

Yet it is more than a dream. For the work of the gospel in our own land is a type and pledge of its world-wide conquest. The vessel, which in his vision Peter saw, might aptly be chosen as the Divine emblem not less of humanity than of the citizenship of the country in which we dwell. Originally an asylum for the oppressed of every land, for more than a century the spacious retreat for the overcrowded peoples of Europe, our nation has continued to open wide its gates to all comers from all quarters of the habitable globe. The result is a mixture of tribes and kindreds and tongues which we can indeed number, but which taxes the assimilative powers of the national stomach to its utmost. How can we digest this mass, this conglomerate population? How bring them into the experience of a common salvation? America is the trial missionary field of the world. God has not waited for us to go into all the world. He has sent the world to our doors. We have but to hear His voice saying to us, "Rise, kill and eat."

I.—OPPORTUNITIES.

The opportunities of missionary work to-day in foreign lands grow out of four peculiar conditions:

Devoutness of Pagan Peoples.—The Pagan nations, though blinded by superstition, are as yet comparatively free from skepticism. Translations of the infidel writings of Voltaire, Paine and Ingersoll are sold in India, China and Japan and these tares are being sown along with the pure wheat of the gospel among the educated classes in these lands. But as yet the mass of the heathen retain their faith in their false religions and as yet there is no corrupt form of Christianity sufficiently established among them to give point to the caricatures of these writers. The “World’s Congress of Religions” did much to open the eyes of the more intelligent heathen to the truth that Christianity was an individual more than a national religion. Hence the influence of the evil example of nominal Christian residents in foreign ports we may hope to counteract. As yet the perilous time has not come when these nations are ready to abandon their idols and go over in a body either to Christianity or universal skepticism—a last state which would be worse than the first. Besides, the heathen are comparatively docile. There exists not among them that form of intellectual conceit which presumes either to give a private interpretation, or add to the teachings of their sacred books. With all the metaphysical subtlety of the Hindoos they do not think themselves quite competent, as some American Chris-

tians seem to be, to reconstruct their Bible. Nor are they, with all their idolatry, practical atheists? They believe in the gods, if not in God, and live according to their belief. Immorality is undoubtedly among them in its grossest forms, especially as judged by the Christian standard, but irreligion is an unknown quantity. With the problem of professed impiety the missionary does not have to deal. The heathen are devout after their fashion. They have not yet learned that man is a purely scientific animal. They count even the animals themselves sacred and consider that if man is not a religious being his evolution has been a dismal failure. And because the heathen have in their creed a place for prayer and for man as a worshipping creature there is more hope for them than for the secularists of Christian lands who are without God and without hope in the world.

Consanguinity of Pagan Races. — Another great opportunity arises from the compactness, the homogeneity of Pagan peoples. By as much as the vastness of their populations, crowded into geographical proximity and united closely by racial relationship, renders it difficult to drive in the entering wedge, by so much does it make easy the national log-splitting at the last. The hitherto Christianized nations are green trees, comparatively young and with parts loosely knit together. We are soft saplings, loose-jointed striplings. But such nations as India and China are dry trees—"ancient and rock-ribbed as the Sun." Yet the dynamite of the Gospel, preached with the Holy Ghost sent down from Heaven, can

and will open them up—as tropical forests are opened up—to Christianity as well as to commerce and civilization. Only the break will not come till “all things are ready.” But when they are, it will come suddenly and “a nation shall be born in a day.” Whereas now, it may be exceptional to baptize whole families, then whole villages and cities will turn to the Lord and give heed to the Philips “from the least unto the greatest.”

This statement may seem to be at variance with what has just been said about the advantages of the present mode of gathering one by one. The danger of a wholesale work is always lack of thoroughness. But there will never be again such spectacles of nominal baptisms by the thousand, as when our German forefathers were driven like sheep into the river—and compelled to accept Christianity at the edge of the sword. The true method of the Christian propaganda is too well understood today. The present Pagan people will yet accept Christ in multitudes, but it will be “in the valley of decision,” and under the influence of Pentecostal outpourings of the Holy Spirit.

Here, then, are two conditions similar to the condition of Cornelius and his household. The devoutness and simple-mindedness of the heathen joined to their antiquity and unity of race render them indeed, “devout” men, and those who, whether they fear God, or whatever they do—do it, “with all their house.”

In two other respects, however, the present day conditions are different. The Pagans of today are not

rich enough to "give alms," nor are they in any sensible degree prepared by their own religions for the Gospel of Christ.

Extreme Poverty of the Heathen.—The poverty of the heathen is phenomenal. The comparative comfort in which the poorest classes among Occidental nations live is unknown in the farther East. These people are poor, miserably poor. Millions of them go to bed hungry every night. Americans, even in hard times, know not the meaning of the word poor. Such squalid poverty as the great mass of the East Indians live in is doubtless a curse of God, but that comparative universal wealth and comfort which is the product of Christianity and which prevails only under a Christian civilization, has not yet come among them to minister to the pride of man. The heathen have no great material civilization of which to boast while they forget that God who is "the Father of lights" and "from whom cometh every good and perfect gift." And because they are poor, and consequently humble, the lower caste people of India are to-day by thousands and tens of thousands "gladly receiving the word," as the poor of this world always have done in all ages when the gospel has been simply and lovingly preached to them.

Heathen Fields Virgin Soil.—A fourth and last great opportunity we mention comes from the fact that the heathen fields are yet virgin soil for the seed of Divine truth. The gospel of Jesus Christ has never been adequately tried among them. What fruit it may yet bring forth we only know in part. What new

and matchless forms of Christian character and life it may develop and thus add to the infinite variety of Christian products, who can tell? It may be, yea, it must be, because "offenses must needs come," that individuals among them, yea, whole cities may reject our Christ, but as yet there are none among them "condemned already." There are cities in America which have been exalted to heaven in point of privilege that are even now cast down to hell in point of peril. The problem of all time is how to save these cities. But heathen cities are neither so lost nor yet so saved because not so enlightened. The shadows are always deepest and darkest where the light is most intense. There are doubtless abominations in London and Chicago that can not be paralleled in Calcutta or Bombay, and so we have a greater chance to fully save Calcutta or Bombay than we have to save New York or Chicago. In spite of a century of missions the field is yet comparatively uncultivated. The skirmish only has been fought, the battle is yet to begin. A hundred years of world-wide missions means comparatively a hundred years of seed sowing. The time of the harvest is not yet. What it shall be, it doth not yet appear, but we know that when He shall appear, the church gathered out of all nations shall appear with him in glory.

II.—HINDRANCES.

But to the voice which says: "Rise, kill and eat," we today, like Peter, say, "Not so, Lord." In the great debate on the subject of world-wide missions,

which took place in the council of Jerusalem some years after the time of Peter's vision, the church was divided into three parties.

1. The party of James, which was Judaistic and ultra-conservative, although it probably included at the time a large majority of the apostles and brethren.

2. The party of Peter, the conservatives.

3. The party of Paul and Barnabas, the progressives.

The party of James stood for the principle of election. "God at the first did visit the Gentiles to take out of them a people for his name." The party of Peter stood for the principle of official prerogative, "Ye know," says Peter, "how that a good while ago God made choice among us that by my mouth the Gentiles should hear the word of the gospel and believe." But the party of Paul and Barnabas stood for independent evangelism, the test of whose authority was results. They stood for a universal gospel received by those who, hearing that God was no respecter of persons, judged themselves, through the merits of Christ's blood, worthy of eternal life.

We have these parties in the church today. There is the hyper-Calvinist, the modern Judaist, who construes the principle of national election to special religious privileges or individual election to office in the kingdom as a limited personal call to life and salvation. He can not be expected to be a very enthusiastic advocate of the cause of missions. Neither can his half-brother who believes that this gospel of the kingdom shall be preached in all the world for a

witness *against* the world's sin and unbelief rather than *for* the healing of the nations. Any one who looks for the end to come before the gospel has brought the kingdom more fully than we see it at present established, it seems to us, can not believe much in the dispensation of the Holy Ghost and does much harm to the cause of the world's evangelization. Then there is the party of Peter who look with disfavor upon any but the regular operations of the church missionary societies, any attempts made by Spirit-baptized individual leaders to accomplish in the way of faith or on the principle of self-support, what is being done in another way by the official church agencies. And yet in spite of these prejudices we are more and more coming to agree that God wills the salvation of the world. Let Him work by whomsoever He will we will still pray the Lord of the harvest to send forth more laborers into His harvest.

Other hindrances, which are mere scruples, may be easily removed. To-day, as in Paul's time, the gross immorality, the universal idolatry and the personal impurity of Pagan people might properly require a similar encyclical, bidding the converts from heathenism "abstain from fornication and from idols and from things strangled and from blood." Yet our missionaries report that heathen converts are quite as successful in the conquest of their besetting sins and in the improvement of both manners and morals as the average convert in Christian lands.

There is, indeed, but one serious obstacle to our faith in the rapid progress of the gospel. That dif-

ficulty is race prejudice. It is deeply rooted. In our home missionary work it is the source of much unbelief and hardness of heart. In the West it confronts us in the saying that "the only good Indian is a dead Indian" and "for ways that are dark and tricks that are vain the heathen Chinese is peculiar." In the South it is "cursed be Canaan, a servant of servants shall he be." In the cities it is our foreign-born population that can not be saved. In the country it is "the poor white trash." Abroad, it is the whole non-Anglo-Saxon world. It is even boldly declared that Christianity is adapted only to this latter race or mixture of races. Then we laboriously trace our genealogy to the lost tribes of Israel, as if this descent, if proved, were a sufficient explanation of the success of the gospel in the English speaking world.

But we should not to be thus wise in our own conceits. This gospel is for every race that will believe and if the Anglo-Saxon part of the Christian world prove recreant to its high trust God will raise up another race to do His missionary work. Race pride and prejudice must be removed if Christ's way is to be prepared among all nations.

III.—OBLIGATIONS.

And so the Divine voice replies: "What God hath cleansed call not thou common." It is said that the heathen can be saved without us. If this means that they will all be saved, this last error of universalism, as applied to the Pagan world, is worse than the first crude heresy which said that they will all be

dámned. If, in past generations, Christians inclined too much to the latter view, the church of to-day inclines too much to the former. But what do we mean when we say that they can be saved without the gospel? The old missionary argument was based upon a theory of the spiritual condition of the heathen, which left them all without hope as long as they were without a knowledge of God through the written scriptures, the historical Christ, or the preached gospel. The new argument does not underestimate the saving efficacy of these Divine instrumentalities, but it does not dwell so exclusively on the picture of the lost condition of the Pagan world. It says that "in every nation he that feareth God and worketh righteousness is accepted with Him." It declares that God is no respecter of persons and that whosoever anywhere lives up to the light he has can not be under Divine condemnation.

Alongside this principle the modern believer in missions lays another, viz. : That such heathen are not brought into a justified relation to God by the exercise of evangelical faith, but by obedience to the truth they know. The principle of obedience is the root of saving faith "among all nations," but it has one manifestation among those who are "without the law" and another among those who are "under the law," as the Jews were. And still another among those to whom the gospel has been preached and who are therefore "under the law to Christ." These last are commanded to "believe on the Lord Jesus Christ." These last are under the law of faith, but the others

are for a season under the law of works. "For there is no respect of persons with God. For as many as have sinned without law shall be punished without law, and as many as have sinned with law shall be punished by law, for not the hearers of the law are just before God but the doers of the law shall be justified. For when the Gentiles, which have no law, do by nature the things of the law, these, having no law, are a law unto themselves, in that they show the work of the law written in their hearts, their consciences bearing witness and their thoughts one with another accusing or else excusing them." Rom. ii: 11-15. Before Peter comes to Cornelius this is the universal principle of Divine judgment. Nor does the gospel essentially alter this principle. The faith demanded in the Lord Jesus Christ, so far from making void the law, the rather establishes it. It is only another form of obedience required in order to secure obedience to the law of righteousness. This second call of Christ to faith is made in order to make effectual the first call to repentance and to good works.

There may be sporadic cases which indicate that the Holy Spirit is not limited in his sanctifying operations to the sphere of visible human agency but they do not invalidate the general principle that He ordinarily works in conjunction with the written or spoken Word. These cases are the exceptions which prove the rule. To argue from this that God is a sovereign, who acknowledges no such law as that of the necessity of human co-operation in the salvation of the world, would be like arguing from the existence

of comets and meteors that there was no law regulating the revolution of the planets.

The deliverance of those who in every nation are "shut up under a law until faith come" is at best but partial. They may be saved from "the bondage to fear" and yet, as Paul says concerning the Jews of his day who were out of Christ, they differ nothing from servants though they were heirs of all. And this because they were in slavery to other things, those very things to which the whole creation was made subject. Romans viii: 20-23. These are "vanity," "corruption," "pain." Both Jew and Gentile under law have no true soul-liberty. They are empty of the love of God. "He that loveth not knoweth not God." Without the Holy Spirit given to shed abroad that love in their hearts, their repentance, their justification is not "unto life." Eternal life will come only as a late gift at the end of their days to those "who by patient continuance in well-doing seek for honor and glory and immortality?" Why? Because they seek not these things by faith. Now "faith cometh by hearing and hearing by the Word of God."

Furthermore, send them this Word of God and you add to all the probabilities of obedience. Here is a principle on which we act in education. "Knowledge is power" for good or evil but experience proves that where this knowledge embraces moral and religious truth it is in the majority of cases a blessing and not a curse to its possessor. "Where ignorance is bliss 't is folly to be wise" but echo is apt to answer "where." We also act on this principle in business.

“Nothing succeeds like success.” Advertising, like missionary contributions, seems like a waste of money but it is not a waste to the man who thereby finds a new market for his goods or establishes a national reputation. “He that hath to him shall more be given.” A little knowledge, a little religion, are each dangerous things. “Drink deep or taste not the Pierian spring.” As “the destruction of the poor is their poverty” so the peril of the heathen is not in sending to them the new light of Christianity which demands so much more of them than their old faiths, but rather in leaving them to perish by the weight of their own spiritual ignorance.

Practically, then, the old question returns. How can the heathen be saved without a knowledge of the gospel? “How can they call on Him in whom they have not believed and how can they believe in Him of whom they have not heard and how can they hear without a preacher and how can they preach except they be sent?” The Word of God is the instrument of the soul’s regeneration and sanctification and that Word must be carried to the heathen as Peter carried it to Cornelius. The Holy Ghost did not fall till Peter came. That was God’s order in the first century and it is God’s order also in the nineteenth. The modern question is not so much how can they be saved without us as how can we be saved without them, *i. e.*, unless we either send or go to them. God has provided some better thing for his church than that we should merely receive a good report through the exercise of personal faith. Some of the

heathen themselves may do that well without us. But God does not intend that either they without us or we without them should be made perfect.

Having considered the world's need in the light of its spiritual condition without Christ let us now look at the vast number of those thus destitute of the gospel. "The population of the world," says Dr. A. T. Pierson, "is reckoned at about fifteen millions. Of these at least one-half are yet in the deep dark death-shade, not only unconverted but unevangelized, that is, unreached by the gospel message. That the picture may not be painted in the discouraging colors of the pessimist or with the gloomy undertone of despondency let us concede that only this half of the race remain to be delivered out of the darkness of spiritual death. How are we to bring every soul of these 750 millions of mankind to the knowledge of a crucified Christ?"

The missionary operations of the first century are to those of the nineteenth what the caravels of Columbus are to the "ocean greyhounds," the Cunard steamers of today. The gospel was preached then in every nation under the heaven and came unto all the world. But the known world of Paul's day was to the world of today as Palestine, one small province, was to the whole Roman empire. Missions in the apostolic age were simply the trial trip of the old ship Zion. It was like Peter's visit to Samaria and Cæsarea. Ours is the true age of missions. And, concerning the great commission, it is

"Our's not to make reply,
Our's not to reason why—
Ours but to do or die,"

only that the world may be conquered for our King.

Three times the call came to Peter. "What God hath cleansed, call not thou common." Three times the call has been given in history. Once it was only to those who had been bidden to the feast. Those who heard the voice of Christ and his apostles were certainly highly favored invited guests. But the Master of the house, being angry at that ancient world which persecuted more than it had received His son, issues the second command "Go out into the streets and lanes of the city and bring in hither the poor, the maimed, the halt and the blind." And the servant, the Christian church, did as He commanded, for, when the cities of Greece and Italy were overrun by those barbarians of the north, poor and consequently envious of the prosperity of Rome, maimed, as all semi-savage races are, and halt and blind, ignorant of the arts and sciences of civilized life, the Christian bishops and clergy went forth to meet the invaders and preached Christ to them. And we today are the fruits of these Gothic missions. But now the third call comes "Go out into the by-ways and the hedges" of the East Indian villages, the China towns, the Japanese settlements of these far off countries and "compel them to come in." God grant that the church may hear this last call before the Lord of the harvest comes.

PREFIX TO CHAPTER III.

“And while Peter was much perplexed in himself what the vision which he had seen might mean, behold, the men that were sent by Cornelius, having made inquiry for Simon’s house, stood before the gate, and called and asked whether Simon, which was surnamed Peter, were lodging there.”—Acts x: 17, 18.

“God is teaching both men, drawing them off into the realm of vision, where they can be more effectually molded to the Divine uses. Sleep is not vacant of spiritual impression. God giveth his beloved, not sleep, but *‘in sleep.’* Into that mystery of physical repose that unbars the doors of the mind and withdraws the sentry of the will, the spirit may come as unto its own and say what it could not when the man is hedged about with wakeful and watchful powers. Shakespeare puts the deepest moral experience of evil men into their dreams; why not also into those of the good?

The fundamental Christian idea is God seeking man, not man seeking God; the latter phrase represents a subordinate idea. It is not a search after God, but a revelation of God. The grand movement and impulse are on the Divine side. We ourselves can find nothing; we can only take what comes, the unveiling of Divinity, careful only lest anything revealed escape our notice.

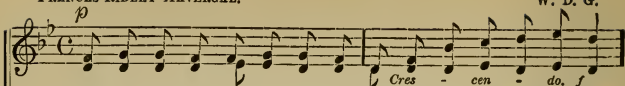
I do not think the best thought is now stumbling over miracle, as it was a few years ago. Modern intelligence has grown so wide that it embraces both law and miracle in one harmony and cares little to find any line of demarkation between them. Law fades out into miracle and miracle runs up into law. No one now defines one as the violation of another. An assertion of “the reign of law” does not disturb us so long as we are conscious of the hourly miracles wrought by personality.”

—T. T. MUNGER.

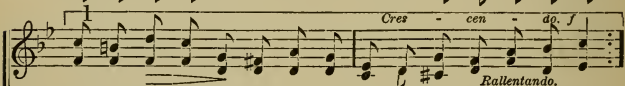
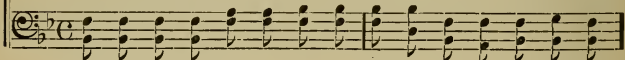
The Sovereignty of God.

FRANCES RIDLEY HAVERGAL.

W. D. G.



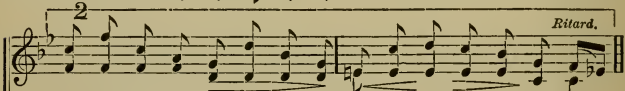
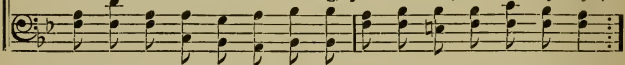
1. { God Al-might-y! King of na-tions! earth Thy foot-stool, heav'n Thy throne!
2. { Life and death are in Thy keep-ing, and Thy will or-dain-eth all,
3. { Reigning, guiding, all-com-mand-ing, rul-ing myr-iad worlds of light;
- Working all things by Thy pow-er, by the coun-sel of Thy will;
- In Thy sovereignty re-joic-ing, we, Thy children, bow and praise;
- With Thy heart of sovereign mer-cy, and Thine arm of sovereign might,



Rallentando.

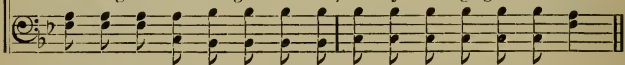
Thine the great-ness, pow'r and glo-ry, Thine the kingdom, Lord, a-lone!
Now ex - alt - ing, now a - bas-ing, none can stay Thy hand of might!

For we know that kind and lov-ing, just and true, are all Thy ways;

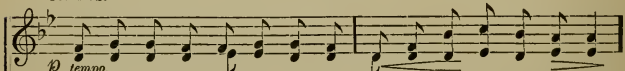


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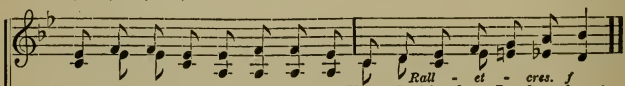
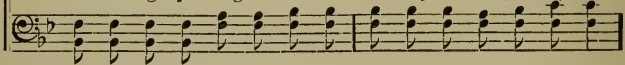
From the arm-ies of Thy heavens to an un-seen in-sect's fall.
Thou art God! e-nough to know it, and to hear Thy word "Be still!"
For our great and strong sal-va-tion, in Thy sovereign grace u-nite.



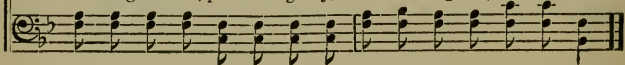
CHORUS.



God Al-might-y! King of na-tions! earth Thy foot-stool, heav'n Thy throne!



Thine the greatness, pow'r and glo-ry, Thine the kingdom, Lord, a-lone!



CHAPTER III.

VISITORS AT HEADQUARTERS; OR, CONCERNING THE SUPERNATURAL.

We live in an age where it is the fashion to discuss the subject of religion. From the four corners of the earth, the representatives of every religion of every land have met in a "World's Congress of Religions." Never before in the history of mankind was such a scene witnessed and never before, probably, has society, in the person of its more alert and active minds, apparently been more exercised concerning unseen and eternal things. It can not be possible that any one who is at all observant of passing events can have altogether escaped the contagion of the religious discussion that is in the air. Either an incoming tide of faith or an outgoing tide of scepticism has caught every thinking man and carried him either nearer ashore or farther out to sea as regards the greatest questions which can engage the attention of the human mind.

It is fortunate for the Christian teacher that this should be so. It is a happy circumstance, favorable to the successful prosecution of his calling, that the very spirit of the times should conspire with a natural human interest to lead men, as Cornelius was led, to "think on these things." This general interest in religion is a good angel which will send men to Peter

that they may hear "words of him." These hearers may be spiritually ignorant or even infidel, yet the true teacher of Christ will rejoice that men have come to think, even though they doubt, and to inquire when they do not understand. He will rejoice in the hope that the doubter may at length become a believer and the inquirer sometime understand.

He may more reasonably hope for this result if he himself *believe, understand* and *obey* the truth which has been revealed to him. He must not doubt the reality of his own experience, as Peter was at first tempted to do. The preacher must also inquire "what the vision which he has seen should mean," and he must expect that, if not "disobedient to the heavenly vision," new demonstrations of the Spirit will be granted him as he comes into closer relation with the souls whom he would instruct in the way of life. He may then be prepared to meet the three-fold inquiry of our day concerning the supernatural.

1. Are there genuine cases of the supernatural? If so
2. What conclusion shall we form concerning them, what is their philosophy?
3. "Cui bono?" What is the final cause or purpose of the supernatural?

As to the first of these questions, as we meditate, we fancy we hear three men knocking at our study door. They are men of our time. They are called the Materialist, the Positivist, the Agnostic. The first denies the supernatural, because he denies there is anything but matter in the universe, that there is any independent mind anywhere. The second says it is no matter whether

there is or not, he will exercise his mind only *on* matter. There is nothing worthy of study or investigation but scientific phenomena. The third has no mind on the subject. The Agnostic knows nothing about the supernatural and is more or less content, like his brother the Positivist, to remain in ignorance. These men, it is evident, are not very earnest inquirers, yet we must treat their real or professed indifference with respect.

That God should reveal Himself at all is a first fact supernatural in itself. The external proofs of this revelation are indeed worthy of the most careful and critical examination, but they are not likely to carry deep conviction to the mind that has not sufficiently considered the fact of the Divine existence in its primary relations to the human mind. If God is absolute in the sense of being unrelated to us, then it is obvious that He can not communicate His will, He can not reveal Himself to the finite, and we are shut up within ourselves and shut out forever from all communion with the Infinite.

There are some to-day who embrace this dark creed, although the three men who, in the last century, stood as its sponsors are now a long time dead and only their ghosts haunt the minds of the modern thinker. They were once known as the Rationalist, the Deist and the Pantheist. "God has left us to do our own thinking," said the Rationalist; "God has left us to take care of ourselves," said the Deist; "God has not left us," said the Pantheist. "He is nearer to us than breathing, closer than hands or feet," because He is

we and we are He and all are one. God is everybody and everything, and at last we shall all fall back into the great abyss of nothingness from which we came.

According to this conception God is like that idol Baal whom the prophet Elijah ironically described as one who was either "musing" (this is the rationalistic conceit) "or he is gone aside, or he is in a journey" (this is the deistic), "or peradventure he sleepeth and must be awaked" (this is the pantheistic).

As for those, however, who can not believe that the eternal God is a silent, non-communicative Brahm, it is not unreasonable to believe that He has spoken to man. But once admit the voice and all other wonders cease to be such. It is as easy for the everlasting God to rend the rocks, as he did at Horeb, as to come out of His eternal solitude and speak to man. It is as easy for Him to break the silence of the everlasting hills through the voice of a tempest, as He also did at Sinai, as to whisper in the still, small voice of love to a human heart.

In fact, revelation, defined as the communication of God with man, is impossible unless the chasm which isolates spirits is bridged over by some frame-work of signs and symbols which shall furnish the media of thought-transference. Whether these be vocal sounds, or visible shapes or a more subtle language be employed, it is impossible to reach the understanding of flesh-bound creatures without some play upon a material organ with which the soul shall be in interaction.

"The soul is the harper," the ancients said and not the harp or the music of the harp, yet the music of thought requires an eye or ear which are proper instruments of this music. How a pure spirit, such as God is, can touch the brain of man, whether through a visible or verbal revelation or through the inspiration of the Holy Ghost, is a mystery and a miracle quite as great, though no greater, than the mystery of the relation of soul and body, mind and brain.

That God should speak to man is no more wonderful in itself than that man should speak to man. In the process of oral communication the hearer but reads off the vocal signs made by the speaker, as the telegraph operator reads his alphabet or his cypher and translates them into mental conceptions which bear no possible physical resemblance to these symbols which suggest them. All language is symbolism, all speech is spiritual and hence supernatural.

Granting then, the possibility of revelation as supernatural, why should it not be embodied in a book? Why should it not be a written as well as spoken or seen revelation? If the Bible be a record in the main of supernatural events and truths, if there be abundant evidence to support this main proposition, then the particular stories of miraculous doings and sayings which it contains are not to be caviled at, forsooth, because to this or that mind they seem inherently incredible. The Bible stories are but corollaries to the main proposition, and, however capable of independent proof, are yet carried by the weight of the main argument.

It is possible to explain some of these things as due

to natural causes. "Peter's vision," says Robertson, "evidently in its form and in its direction was the result of previous natural circumstances. The death of Stephen must have had its effect on the Apostle's mind. The truth for which he died, the transient character of Judaism, must have suggested strange new thoughts to be pondered on and doubted on; add to this, the Apostle was in a state of hunger. In ecstasy, or trance or vision things meet for food presented themselves to his mental eye. Evidently the form in which this took place was shaped by his physical cravings, the direction depended partly upon his previous thoughts concerning the opening question of the church. But the eternal truth, the spiritual verity conveyed by the vision, was clearly of a higher source. Here are the limits of the natural and the supernatural closely bordering on each other."

But if the law of association of ideas will explain Peter's vision we are at a loss to see how it can explain Cornelius's. Both men saw visions. But the latter was not half asleep or anhungered when he saw the angel. He saw him "evidently." Nor could his previous thoughts have anticipated such a message. When he saw him he was "affrighted." Cornelius' vision, even more than Peter's, is a case of the supernatural.

Nor can the evolutionist dispense with the supernatural. "There are secrets gradually unfolded in the worlds of mind and matter the slow disclosure of which is appointed to be the aim and reward of human science." But it is otherwise with the secret things

of God. They have been slowly disclosed, it is true, but they have been revealed, not discovered. It may be well to emphasize this fact in these days when the scientific doctrine of evolution is brought forward to explain the origin of man's Bible as well as man himself. The Bible, it is said, is the accretion of ages. As man is the last result of a process of development which had been going on for measureless spaces of time before him, so the Bible is the final product of man's growing intelligence concerning Divine things. It came of his education which it took thousands of years to complete. Now, if by education be meant education Divinely directed and inspired this seems to be a true account of the matter. We may make all the admissions which a true theory of evolution, as applied to the Scriptures, may demand and yet hold to their Divine inspiration as firmly as we hold to the doctrine of creation. The world was not made in a day, but it was created, not evolved out of pre-existent matter. So the Bible was revealed, not evolved out of man's inner consciousness. "Of a truth I perceive" said Peter—*after*, not *before* God taught him. It is true there is a progress of doctrine and experience traceable in Scripture just as there is a progress in species of life from mollusk and radiate to the human race. But how does this affect our faith that God conducted this progress and is the author of all the successive orders and genera of animal life. He presided during all the geological epochs. So He was present in all the dispensations.

Indeed there is a close analogy between creation and revelation as to their supernatural character. As revelation must bridge over the chasm that isolates spirits, so creation must cross the gulf that separates thought from being, the ideal from the world of reality. Creation is a much higher effort than communion of thought and yet an effort of a similar kind. If original thinkers be called creators, how much rather He who casts all the worlds of his conception into the molds of objective existence. Nor is this a manufacture, even in the sense of the evolutionist. Not even the germ of thought is given to the great Thinker, not even the material for his wondrous works. "He spake and it was done, He commanded and it stood fast." This is the Scriptural doctrine of creation. And this is the supernatural.

Now, if our friends, the Materialist, the Positivist, the Agnostic, would, like Isaac and the two servants of Abraham, but go to the top of this "Mount of the Lord," called Holy Scripture, they would, like Abraham himself, hear a voice calling to them out of the midst of the bush, and that voice would be recognized as the voice of the supernatural. Indeed, they would recognize it as the same voice that called to Moses out of the burning bush; for all Nature is alive and aflame with the supernatural, and all the ground on which we stand is holy.

II.—But no sooner are these callers dismissed than another group of inquirers knock at our door. They come to ask the old question, "how can these things be?" In justice to these gentlemen be it said, they

have no learned degrees, they bear no high-sounding names. They are every-day people whom one meets on the street. We call them the Scoffer, the Superstitious Believer and the Sceptic. As they have no titles, neither do they deserve them for they have not yet graduated. "*Everything, nothing, something, enough,*" says Joseph Cook, "these are the Freshman, Sophomore, Junior and Senior years in the curriculum of religious culture." The Scoffer is a Freshman, the Superstitious Believer, a Sophomore, the Sceptic, a Junior, but none of them have reached the Senior year. They are representatives of those Jews on the day of Pentecost, some of whom *mocked*, saying, "These men are filled with new wine," others were *amazed*, still others were *perplexed*, saying one to another, "what meaneth this?"

What shall we say to these men? That man himself is a supernatural being. The question of the possibility of miracles we regard as settled in advance by the fact of the question being asked; for, without a certain independent power over the operations of his own mind, as well as over living matter in the form of a physical organism, neither Mr. Hume, nor any other sceptic could have given thought or voice to the question itself. This denial is unreasonable, because reason itself, while bound by the chain of the flesh and conditioned as to its exercise by the physical laws, must yet have a certain liberty in its prison. There can be no true thought-life without freedom. A flow of images is not thought. It may be reverie, but reverie is not reason. It may be fancy, but fancy is not imag-

ination. These latter are voluntary, because selective and creative acts. In the exercise of thought proper the chaos of mental impressions is reduced to order by the mind's own power of organization. The mind is not controlled by any "law of the association of ideas," but determines its own states. It has power over itself, over its own day-dreams. Possessed of this power it is free; it can construct an argument or write a poem, or produce any other equally original work. But to say that the mind is free, is to say that it is supernatural, *i. e.*, not under the mechanical law of cause and effect.

Again, with all his high gifts, man, bereft as he is of instinct, is the most helpless of creatures, and made almost utterly dependent upon his own resources for the supply of even his lowest wants. It is manifest, then, that if he had no power of first cause as well as the power to avail himself of those second causes which surround him in nature he must perish from the earth.

But of course this idea of the supernatural is so at variance with the common notion that, upon first presentation, it may seem as if we were evading the real issue, and harping upon the trite and commonplace. But not so. The real point of the whole problem hinges upon the mystery of the relation of mind and matter, of which we have the most conspicuous though common illustration in the relation of the human mind and body. Grant that man himself is a miracle and can do supernatural things, can change the very face of the world, and who will have the hardihood to deny that God can do likewise.

If these three men were truly wise they would see, like the men who came from the East seeking the infant Saviour, the star of the supernatural, not only in the sky above their heads, "traveling in the greatness of its strength," to which all the other stars of heaven would make obeisance, as Joseph saw them doing in his dream, but they would also see this star before their own faces, and, more than all, they would see it coming and "standing over the place where the young child lay."

However, we believe there would be far fewer skeptics and scoffers in the world but for the baneful influence of three other men who now approach our study door. We refer to three gentlemen whose advocacy of the supernatural has done the cause much evil, viz., the Dogmatist, the Literalist and the Pessimist. It is only by a strain of the imagination that we can conceive of these men knocking at anybody's door for light. Scarcely, then, would they condescend to visit us. They belong to that class of men who seldom learn anything new. Nevertheless, if not for their sakes, yet for the sake of those who may be warned off their ground we may say: The supernatural is a solemn, awe-inspiring fact, for God is in it. Therefore, we should hesitate about framing a philosophy of God, or what Carlyle calls a "Theorem of the Universe." This is more foolish than Peter's proposal on the Mount of Transfiguration to build three tabernacles. Men who build theological systems should be left in the vale below. Imagine them standing on that holy mountain. When the Dogmatist

joins in the conversation with Moses and Elias about that awful "decease which He should accomplish at Jerusalem," he must needs bring forth his "Theory of the Atonement." And when the Literalist hears the voice out of the cloud saying: "This is my beloved Son, hear ye Him," he at once leaps to the conclusion that the Old Testament, as represented by Moses and Elias is henceforth to be heard no more. And yet they spake of Christ. The Literalist of the old school was for believing every jot and tittle of the law, ceremonial as well as moral, equally inspired, but the new school Literalist goes with the destructive critics and lays aside the whole—because, forsooth, there are verbal inaccuracies in the Pentateuch and Psalms—Then the Pessimist steps forward and says: "It is all like the cloud and glory, gone almost as soon as come. The Bible is all true, but no man can live up to its teachings." I am glad, however, that the Word says: "They saw no man save Jesus only, *with themselves*." If Peter and James and John could walk as He walked why not we, even though we are not always encompassed by a cloud of glory.

We should rather trust Faith and Love and Hope in their interpretations of the supernatural than our friends just mentioned. These are the three who ran a race for the sepulchre on the morning of the resurrection. Hope, in the person of Peter, is no doubting, despairing Thomas. Faith, in the person of John, pauses on the edge of the tomb and will not intrude as far as Hope, will not "rush in where angels fear to tread." Faith can never be a dogmatist, for it

knows not what secret things are yet to be revealed. Neither can Love be a literalist. "The letter killeth, but the spirit giveth life." Mary Magdalene, weeping at the door of the sepulchre, mistakes Jesus for the gardener, but her heart is right, and to all such, Jesus, the true supernatural, will sooner or later surely be revealed.

III.—We had thought we were done with interviewers. But, as we think, a third distinct trio of visitors arrive. They come to inquire into the *why* of the supernatural. They style themselves the Artist, the Scientist, the Philanthropist—worshippers, as they declare of the eternal beauty, truth and goodness that is in the world. We very much fear that these words are abstractions with them rather than concrete realities, least of all that they recognize them as incarnate in Him who was the "Chief among ten thousand and the One altogether lovely." Yet they profess to be true worshippers of God, and particularly pride themselves on being above all fear, since they have discovered the "reign of law" and free from all vagaries of the imagination since the realistic in art has come into vogue and cherubs' and angels' faces are out of place in our modern paintings. They tell us that the supernatural is an interruption of that perfect order they see reigning everywhere. It seems to them a discord in "the music of the spheres," a broken link in the chain of cause and effect, an explosion in the ranks of the procession of orderly natural phenomena.

It seems strange to us that whenever the supernatural is allowed to have control of the forces and

instruments of nature it should be supposed that it will in some way work disorder if not mischief and that the only way to preserve the creation from falling into wreck and ruin is to take it out of the hands of the Creator. Such would seem to be the assumption underlying the scientist's objection to the supernatural. He would dismiss the living God as a reckless intruder into his own workshop. And similar is the assumption of the philanthropist who would hope to succeed in making the world better without the aid of a supernatural Gospel and of the artist with whom ideals are the only inspiration.

Besides, it has never been sufficiently recognized that both in the ordinary and extraordinary operations of iniquity on this earth that the same supernaturalism is witnessed. The human will depraved can perform feats of mischief and prodigies of crime that challenge the wonder and may well excite the alarm of all thoughtful men. Indeed, the supernatural is more manifest in this realm than in the opposing kingdom of righteousness, for the latter means law and order, but sin is essential lawlessness and the wildest disorder of nature. Hence its mighty deeds constitute a wider departure from the customary, where custom has become established in forms of law and moral practice, than the works of charity and faith, where these have become as common as they are unostentatious.

Now we say the true supernatural is a remedial force in the world in the interest of the "beauty of holiness" and the highest law and order. Not at first, indeed, does it bring order but chaos, as in Creation.

“The earth was without form and void and darkness was upon the face of the deep.” But the Spirit of God, a supernatural force, brooded upon the face of the waters and evoked order out of chaos. Similarly, in Providence. When the angel of death visits our homes we fear as we enter into the cloud. Yet, if at first there is confusion of heart and tongue, “afterwards” there are the peaceable fruits of righteousness and the cloud of affliction is transfigured into a cloud of glory. So again, in the kingdom of Grace. At first the creature is “made subject to vanity, not willingly, but by reason of Him who has subjected the same in hope.” At first the revelation of spiritual death, bondage, but “afterward” the “spirit of life in Christ Jesus sets us free from the law of sin and death.” Here in human sin is indeed a “reign of law” but it is like the rule of Satan, spiritual anarchy. To redeem us from the curse of this law, the supernatural Christ comes, “the King in his beauty,” to put down all such illegitimate and perilous authority and rule. The existence of bands called “regulars” and “militia” like that “band called the Italian band” points to the strong hand of a higher law occasionally introduced to counteract the lower law of mob violence. But the supernatural is but the higher law of Christ introduced into the soul to quell the lower law of sin and death. The Gatling gun and the Gospel are in this respect, at least, alike. The philanthropist and patriot have need of both.

Lest you may think it is a theologian only who is talking about this anarchy of the soul, listen to the gifted Byron.

"Our life is a false nature—'tis not in
The harmony of things—this hard decree,
This ineradicable taint of sin—
This boundless Upas—this all blasting tree,
Whose root is earth, whose leaves and branches be
The skies which rain their plagues on man like dew;
Disease, death, bondage, all the woes we see
And e'en the woes we see not which throb thro'
The unmedicable soul, with heartaches ever new."

Similar is the testimony of Shakespeare as to the helplessness of man without the supernatural.

"Laboring art can never ransom nature
From her inaidable estate; I say we must not
So stain our judgment or corrupt our hope,
To prostitute our past-cure malady
To empirics, or to dissever so
Our great self and our credit, to esteem
A senseless help when help past sense we deem."

Indeed, so enslaved has the race become to the power of sin that the claim of sinlessness on the part of any one born of woman is as inherently incredible as miracles appear to be in the eyes of this scientific generation. Yet this same generation is quick to accord to Jesus all that he claims in this respect, obviously not discerning the consequences of such an admission. For if the Master be without sin, his conception, birth, life, death, in a word his whole character and career must have been supernatural. Moreover, any approximation to the Savior's character and life in its essential moral aspects is conceded to be impossible to flesh and blood unassisted by supernatural grace. But if Christ and his Church have been under this supernatural guidance and assistance he who would seek the benefits of the church while denying the super-

natural power of godliness is most inconsistent as well as ungrateful. The naturalist, like the formalist, is either without any valid claim to true sanctity or he has misplaced his claim and filed it away in the wrong drawer. It belongs in the pigeon-hole of the supernatural.

Now, if our friends, the Artist, the Scientist, the Philanthropist, prefer to worship at this shrine of nature where darkness, death and destruction are to be the final outcome of this boasted beauty and law and order, let them do so, but let them understand that the forces of the supernatural, like the three young men, Aner, Eshcol and Mamre, who were Abraham's companions in arms in the war in which he took part for the rescue of his nephew Lot, are engaged in a great work of moral deliverance, a work that is not against but in behalf of moral law and order. Let them not do as the Priest and Levite who "passed by on the other side." Let them join hands with that "power that makes for righteousness" in the world. Let them recognize the personality of that power. Men are "going down to Jericho" daily under the power of the gravitation of sin and are "fallen among thieves" in the shape of a world which "is no friend to grace to help us on to God," they are being stripped of their virtue, wounded in spirit and are left half dead as far as self-help can go. Will these men, the Artist and Scientist, make it their only business to behold and not be up and doing for humanity's help?

We know these men are much aided and abetted in their indifference by three other men, viz., the Re-

cluse, the Ritualist and the merely moral Reformer. But the first is a false prophet, for his *voice* is not heard in the Wilderness as was John the Baptist's. The second is like the priest who must not fail to stand in his appointed course at Jerusalem, however many men by the wayside need "mercy rather than sacrifice" and the third is a king without a sceptre or a rod of power. Let them all, like the three men who entered Abraham's tent when he entertained angels unawares, show a hand to help as well as a shining wing and the Lots will all be rescued even though the Sodoms must be destroyed.

IV.—We have yet to meet and answer if we can, the last group of inquirers. They also are men of our day, but they are dressed in ancient garb. They are also from the East. That they are wise men, however, we can not believe, for the star of wisdom, as of empire, in modern times Westward has wended its way. This star is "the star of Bethlehem." Christianity and not "the light of Asia" is our guide. Doubtless, in entertaining this last trio of visitors we may entertain some "angels unawares" as Abraham did of old. There may be men and women among the Spiritualists, the Christian Scientists and the Theosophists, who are as devout and as humane as any person in an orthodox communion, but if so, their hearts are better than their creed. Is the supernatural continued today in the form of spirit return? Do our deceased friends revisit the earth and minister to us, is the question raised by modern spiritualism. Until this question is answered by the "Society of

Psychical Research," working according to the scientific method, we may meanwhile appeal "to the law and the testimony. If they speak not according to this, there is no light in them." Some things in this chapter of the Book of the Acts, to go no farther, seem to point to the conclusion of the spiritualist.

1. The angel whom Cornelius saw had the appearance of a man.

2. He addressed him familiarly, "Cornelius," and waited for a reply, quite after the fashion of an old acquaintance.

3. He was seen "in a vision." It was a species of clairvoyance.

4. He knew what was going on in the country round about. "Send for Peter, he lodgeth with one Simon, a tanner."

But here the evidence ends. Here are some circumstances which point to an opposite conclusion.

1. Though in the form of man, he may not have been one of "the spirits of just men made perfect."

The distinction the Scriptures make between "angels" and "spirits" (Acts xxiii: 8; Heb. xii: 22, 23) does not consist in a difference of form. Angels can not be a higher order of created intelligences than man who was made in the image of God. The human form in a sense is Divine. The difference is one of rank in the same order and of holiness. There are angels that never sinned. There is no man that has kept his first estate. Angels can not preach the gospel because they can not "testify." They can not tell any experience of sin and redemption. "He

commanded us," said Peter, "to preach unto the people and to *testify*."

2. This angel does not teach the things of God, as most professed "spirits" do, but says, "Send, therefore, to Joppa, and call for one Simon." He makes no revelations of Heaven.

3. He testified through the mouth of Peter, that "Jesus Christ is come in the flesh." Mark the words "is come."

Christ lived in the pre-existent state. The modern spirits call him a son of God with a little "s."

4. He makes no further engagements, does not through familiarity breed contempt, gives no name the personal identity of which he can not prove.

5. He came to a man of prayerful spirit and habit, a pious, God-fearing, well-reported, upright man. He came also while he was praying, not singing "Sweet by and by" in a promiscuous company of people, good, bad and indifferent.

6. He was praying in his house alone. He was his own medium.

7. He was seen "evidently," in broad day-light, at three o'clock in the afternoon, not in a darkened room at night.

8. He was "an holy angel," not a "demon."

9. He was ministering to one of the heirs of salvation, not making infidels and atheists.

10. He did not come at Cornelius' beck and nod, but at the will of Him that sent him.

11. We are compassed about by such. They are looking at us, but *we* are to look unto Jesus. Heb. xii: 1, 3.

12. Cornelius did not in any sense worship the angel. He said, "What is it, sir?" Barnes' translation.

Yet there is a Biblical spiritualism.

And is there care in heaven? And is there love

In heavenly spirits to these creatures base,

That may compassion of their evils move?

There is—else much more wretched were the case

Of men than beasts; but O, the exceeding grace

Of Highest God! that loves His creatures so,

And all his works with mercy doth embrace,

That blessed angels he sends to and fro,

To serve to wicked man, to serve his wicked foe!

How oft do they their silver bowers leave,

To come to succour us that succour want!

How oft do they with golden pinions cleave

The fitting skyes like flying pursuivant,

Against foule fiendes to ayd us militant!

They for us fight, they watch, and dewly ward,

And their bright squadrons round about us plant;

And all for love, and nothing for reward;

O, why should heavenly God to men have such regard.

—*Spenser.*

With such a spiritualism as this "we'll taste e'en here the hallowed bliss of an eternal home."

Concerning Christian Science.—"Greater works than these shall ye do" said Jesus to his Apostles. What were these "greater works"? Surely not physical marvels. Paul, the greatest of the Apostles who "labored more abundantly than they all" wrought fewer of these than Peter. Indeed, in his ordinary intercourse with the churches, while he was doing his best work, he seems not to have thought of even healing the sick. He left Trophimus at Miletus sick and did not cure Timothy by miraculous means.

“For whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge it shall be done away. But now abideth faith, hope, love, these three, but the greatest of these is love.”

Concerning Theosophy.—“An evil and adulterous generation seeketh after a sign.” Transmigration of souls was not taught Peter by the vision of the sheet. It is not the animal creation that “groans and travails together in pain,” but the human race thus typified. Animals do not suffer as much as men. But transmigration of souls is better than the modern Pagan dogma of reincarnation in human form. Besides, if pain is our savior, we can not see the need of the cleansing blood of Christ nor indeed can we see what we are thus saved from at all. “Except ye see signs and wonders, ye will not believe.” “He is not here, he is risen,” said the angels who stood with Christ at the door of the sepulchre. These latter, like the stars of prophecy and of miracle, lights that once shone in a dark place, in company with that sinking moon of the old dispensation, that bright and shining light, John the Baptist, are not so needed, now that the darkness is past and the true light now shineth. Salvation from sin in this life is the supreme miracle. The son of man is the great sign. The Holy Spirit is the “light which lighteneth every man that cometh into the world.” “In the mouth of two or three witnesses every word shall be established.”

We can not conclude these reflections without calling special attention to the fact that the desire to

evade the supernatural is born of the secret desire to flee from a personal God. No other God than a personal one can be either known or loved. Such only possesses any authority, as distinct from physical force. Only a personal God can reveal himself and, in revealing himself, show a face of pity to the sinner or of wrath and indignation against sin. Hence the universal desire of the unbelieving world of thought to decry and deride the supernatural.

PREFIX TO CHAPTER IV.

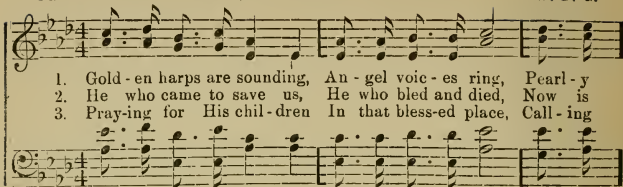
“And while Peter thought on the vision the spirit said unto him: Behold, three men seek thee. But arise and get thee down and go with them, nothing doubting, for I have sent them.”—Acts x: 19, 20.

“Our verse shows Peter standing between the vision and its application. On the one side of him was the mysterious sheet full of a multitude of beasts, on the other side were three men who needed just the principle which the sheet full of beasts involved. It was a critical moment. The question was whether the vision could pass through Peter to the three men and to Cornelius. When on the morrow he ‘went away with them’ the question was decided and the idea and its appropriate duty joined hands. Man standing between his vision and his tasks, that is the subject of our verse. That is the place where certain men are often called upon peculiarly to stand, and in some degree it is the place where all men are standing always. For every man has visions, glimpses, clearer or duller, now bright and beautiful, now clouded and obscure, of what is absolutely and abstractly true; and every man has also pressing on him the warm, clear lives of fellow men. There is the world of truths on one side and there is the world of man upon the other. Between the two stands man, and these two worlds if man is what he ought to be meet through his nature.”—PHILLIPS BROOKS.

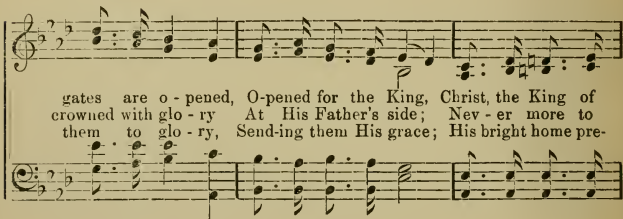
The Ascended Christ.

FRANCES RIDLEY HAVERGAL.

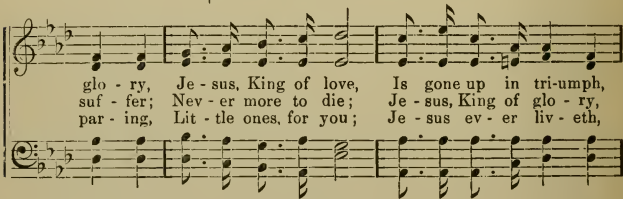
W. D. G.



1. Gold - en harps are sounding, An - gel voic - es ring, Pearl - y
 2. He who came to save us, He who bled and died, Now is
 3. Pray - ing for His chil - dren In that bless - ed place, Call - ing

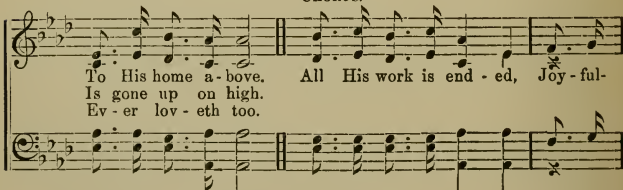


gates are o - pened, O - pened for the King, Christ, the King of
 crowned with glo - ry At His Father's side; Nev - er more to
 them to glo - ry, Send - ing them His grace; His bright home pre -

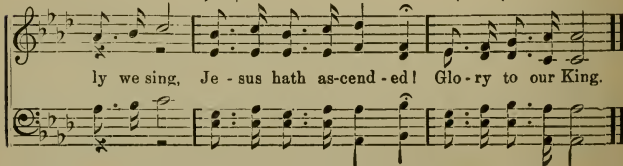


glo - ry, Je - sus, King of love, Is gone up in tri - umph,
 suf - fer; Nev - er more to die; Je - sus, King of glo - ry,
 par - ing, Lit - tle ones, for you; Je - sus ev - er liv - eth,

CHORUS.



To His home a - bove. All His work is end - ed, Joy - ful
 Is gone up on high.
 Ev - er lov - eth too.



ly we sing, Je - sus hath as - cend - ed! Glo - ry to our King.

CHAPTER IV.

FOLDING TENTS ; OR, CREEDS RECONSIDERED.

On the Mount of Transfiguration Peter proposed to build three tabernacles or tents—one for Moses, one for Elijah and one for Christ. Apparently unselfish in this proposal—for he thought not of building for himself or his fellow-disciples—he was really quite selfish. It was love of ease and religious enjoyment which prompted him to make his thoughtless speech. On the housetop Peter is similarly selfish, only it is the gratification of a more purely intellectual desire which causes him to delay in responding to the calls of his visitors. He was reluctant to admit his callers partly because he did not enjoy the interruption. It broke his train of thought. It compelled him to leave an unfinished task, viz., the study of what the vision meant. Add to these his mental hunger and his finally acquired habit of thinking twice before he spoke or acted, and we see reasons enough, apart from his Jewish prejudices, why he should have hesitated to go down and meet the men at the door.

It seems to us that these four desires—the love of reflection, the passion for system building, added to a real hunger for Divine knowledge, and that conservative habit of thought which is more marked in re-

ligious life and history than any where else—may partially account for the undue attachment manifested by the church in the past for creeds and confessions of faith—the theological element of Christianity.

Yet it is obvious that these intellectual desires, even when directed toward Divine truth, should be subordinated to the more practical impulses which point toward duty and lead the way. These four cords that bind human thought should always be fastened to the stakes of practical ends, if in our thinking we are to touch not only heaven but earth and human life at more than a single point. The speculative impulse is a centrifugal force; it tends constantly to fly off at a tangent into the realm of abstract theory and to become unreal. To correct this tendency there is needed the centripetal force of devotion to life's practical tasks. Hence our creeds, if ever so true, need at times, like army tents, to be taken down, temporarily at least, and folded up and stored away in the army wagon preparatory to more active service in the field.

A creed is simply the product of the exercise of human thought on Divine truth. The truth, of course, never changes. It is a constant factor. But man does change and his changes are subject to the law of mental development and to all the influences that affect human thought and life. And for this reason a creed must be an individual as well as a voluntary affair. It can neither be imposed *on* the individual mind or be composed *by* an assembly of minds. Neither the decrees of an infallible pope nor the decisions of any church council can make a living creed. Each

man's real creed must necessarily be not only something he has thought out *for* himself, but also *by* himself. As his creed at any one time will neither represent his own past nor future thought—so it can not represent his brethren's thought. Time and personality are factors of such division here as to defy all the attempts of law and custom to bring them into unity. It must be, in the very nature of the case, that these laws of development and individuality apply to the formation of any thing worthy of the name of a personal creed.

For these two reasons then, because the creed must, in the nature of things, be a growth, and because it is subordinate always to character and conduct, we plead for such a reconsideration of creeds as shall at least consign them to their proper place in a truly Christian scheme of life and morals, if it do not essentially change them. It seems to me that such a call is the voice of the Spirit to the church to-day.

I.—And the first word of the Spirit to the church is the first word to Peter on the housetop. "Arise." Stand upon thy feet. Take a view of things from a higher altitude. This will not only extend the horizon of your vision, but at the same time simplify it. This is the advantage of the bird's eye view. It gives us a representation of the whole, and yet in miniature. It is both brief and comprehensive. It seems to us that this word should be spoken to the creed revisers of today. Let them survey the field as widely as possible, but in bringing in their report, let them be short. Our creeds need abridgement as well as revision.

Peter formulated a creed when he took the words of the Spirit and the wonder of the vision, recast them both in the mold of his own thought and then said: "Of a truth I perceive that God is no respecter of persons." That was his whole creed summed up. Amplified, it embraced two short articles—first, the fear of God; and, second, the work of righteousness. "In every nation he that feareth God and worketh righteousness is accepted with Him." Peter's creed included only what was essential. And this, not so much in the way of belief in a doctrine as of practice in a life. For, added to this, there was one church rule "Ye know," said he, "that it is unlawful for a man that is a Jew to keep company with or come unto one of another nation, but God hath taught me that I should call no man common or unclean." And this is all the rule the churches would need to-day to govern their members in their relation to the world if their one great and constantly pursued object in "keeping company with or coming to" those who were out of Christ was to go with them, as Peter went with the messengers of Cornelius, to save them.

It seems to the writer that the creed of Christ was similarly short and simple. Think of a church having as many as thirty-nine "Articles of Religion," or even as many as twenty-five, the number Mr. Wesley retained for the use of his followers from the Articles of the Church of England. Christ imposed only two. "Thou shalt love the Lord thy God with all thy heart, and with all thy mind, and with all thy strength." This is the first and great article of faith.

And the second is like unto it: "Thou shalt love thy neighbor as thyself." Both are comprehended in one saying, "Love is the fulfilling of the law." Jesus also gave us but one rule, "Whatsoever ye would that men should do unto you, do ye also unto them. For this is the law and the prophets." Two articles of faith and one rule. How simple, how beautiful, how Divine.

Rev. B. Fay Mills is authority for the following: "The church needs the establishment of ethical and spiritual rather than theological standards. We have hedged in the table of the Lord. It is not our table. It belongs to the Lord. In the first church manual, accepted as authentic, and formulated by the church of the second century, there is not one doctrinal condition specified. Not one. You may read it for yourselves. There were moral and spiritual conditions. There was to be love to God and willing acceptance of His service. There was to be love to one another and there was to be purity. But there was no doctrine. It is not so much doctrine as doing His will."

II.—The second word of the Spirit to Peter which is God's word to the creed-makers of all generations is—"Get thee down"—You must stoop, Peter, to conquer. You must clothe your thoughts in such speech that every man may not only hear in the tongue in which he is born but in that part of his native tongue that he knows. The dialect of by-gone centuries is no better than a dead language. One might as well speak in a foreign tongue as to read the phraseology of many of the church creeds of today which were written three

or four centuries ago. Words change their meaning in the lapse of ages. "The words of the Athanasian creed" says an eminent writer, "were living words a few centuries ago. They have changed their meaning since then, and are, to ninety-nine out of every one hundred, only dead words. Yet men tenaciously hold to the expressions of which they do not understand the meaning, and which have a very different meaning now from what they once had—person, procession, substance—and they are almost worse with them than without them; for they conceal their ignorance and place a barrier against the earnestness of inquiry. We repeat the creed by rote but the profound truths of being which the creed contains, how many of us understand?" Dr. Talmage well says, "In order to reach the multitudes of outsiders we must drop all technicalities out of our religion. When we talk to people about the hypostatic union and French encyclopedianism, we are as impolitic and as little understood as if a physician should talk to an ordinary person about the pericardium and intercostal muscle and scorbutic symptoms. Here are hundreds of thousands of sinning, struggling and dying people who need to realize just one thing—that Jesus Christ came to save them and will save them now. But we go into a profound and elaborate definition of what justification is, and after all the work there are not, outside of the learned professions, 5,000 people in the United States who can tell what justification is. I will read you the definition: 'Justification is purely a forensic act, the act of a judge sitting in a forum, in which the supreme ruler and judge, who is

accountable to none, and who alone knows the manner in which the ends of his universal government can best be attained, reckons that which was done by the substitute, and not on account of anything done by them, but purely upon account of this gracious method of reckoning, grants them the full remission of their sins.' Now what is justification? I will tell you what justification is. When a sinner believes, God lets him off."

The truths of the Bible were doubtless intended to be born again in human thought, but the creeds of the reformation era, which we have inherited, bear the marks of the unnatural labor that produced them. Their authors had been intellectual slaves. Accustomed, as the reformers had been, to the chains of scholastic formulas and the rigid dialectics of the time, they could not altogether cast off the shackles of false habits of thought; and, as they had in part received the truth in its scholastic setting they must needs forge similar chains for their pupils. They were addicted to the vicious philosophical and theological practices of their time. They were not set free in a day.

III.—The third word of the Spirit to Peter was, "Go with them." And this word also is for us. Our creeds must be more practical. Around the Divine doctrines of the Bible there have grown up in the course of ages a body of human dogma. This is theology. In so far as it is true it is an outgrowth and not an overgrowth of Scripture. Its necessity arises from the unsystematic way in which the teachings of Scripture are presented, thrown out, as the various

species of animal and vegetable life are distributed over the earth, without much regard to order or system. Theology classifies these teachings as the naturalist arranges specimens in the cabinet or museum. But there is something more important in our religious life and thought than classification. I may not be a botanist, yet I may love flowers. I may classify a mushroom with a may-apple because both are umbrella-shaped, yet this error is not so perilous as ignorance of the difference between a mushroom and a toadstool. I may not be a zoölogist and yet love animals. I may classify the whale with a porpoise. But this error is trivial compared with ignorance of the difference between the porpoise and the shark. How not to eat poisonous food, how not to fall into the jaws of Satan, this is practical theology and the creeds should teach us more of this.

Dr. Josiah Strong says in *The New Era*: "Doctrine is immensely important, but not all important. The root does not exist for itself; it is a means to the tree and the fruit as an end. A Christian truth in the heart brings forth Christian acts in the life as naturally as the root pushes itself up into the air and sun. Cut the stock, fell the tree, and the root dies at length. A faith without works is soon dead. If our doctrines do not flower and fruit in Christian living, they die. Many a man's creed is a field full of stumps. There was life there once, but because the natural expression of that life was prevented, it perished. We have not over-estimated the importance of believing the truth, but we have under-estimated

the importance of living the truth." Our creeds must take in the second great commandment of the law. We must learn to regard man as well as to fear God.

Abou Ben Adhem (may his tribe increase)
Awoke one night from a deep dream of peace
And saw within the moonlight in his room,
Making it rich and like a lily in bloom,
An angel writing in a book of gold;
Exceeding peace had made Ben Adhem bold,
And to the presence in the room he said,
"What writest thou?"—The vision raised its head,
And, with a look made of all sweet accord,
Answered, "The names of those who love the Lord."
"And is mine one?" said Abou. "Nay, not so,"
Replied the angel—Abou spoke more low,
But cheerly still and said, "I pray thee, then,
Write me as one that loves his fellowmen."

The angel wrote and vanished. The next night
It came again with a great wakening light,
And showed the names whom love of God had blessed—
And lo, Ben Adhem's name led all the rest.

We have always admired this poem, yet, lest it give occasion to those who think they love their fellow-men to divorce what God has joined together and forget *Him*—we use poetic license to amend as follows:

"And is mine one?" said Abou. "Nay, not yet,"
Replied the angel—"Though mourn not nor fret,
Be cheerly still; for God hath heard thee, when,
To His love's joined the love of fellowmen."

This spoils the story and the poetry, doubtless, but it brings it more into harmony with the scriptural story of Cornelius' vision and the truth which God would teach by that story.

IV.—The fourth word of the Spirit to the creed-maker is, "Doubting nothing." One reason that doubts arose in Peter's mind was that his mind alone was occupied. His heart was not engaged. Yet he could have better trusted the untutored instinct of his heart than what Nebuchadnezzar called "the thoughts upon his bed and the visions of his head." The vision God gave him was a blessed one, but had he continued to think upon it without feeling, the truth itself would have lost its hold upon him, and his creed would have become narrow and hard. This has been another trouble with the creeds of Christendom. The heart has usually been left out in their making. The heart is like the soldier's bride, usually left at home when theological discussion or creed revision has been the order of the day. The intellect alone is an unsafe leader. It pursues its train of thought without regard to the welfare of the human freight it is carrying. It is a cavalryman dashing along, regardless of the souls it slaughters in its ride. It forges the links of its logical chain, careless as to whether that chain binds the martyr or the murderer. If salvation be by creed rather than by Christ, then the martyr to another creed, however pure his life, is as much under Divine condemnation as the murderer. Men become hardened in heart by the exercise of reason alone, but they are not changed from fishermen or soldiers into butchers, by true Christianity. Surely the Spirit of Christ does not thus change the human spirit. No; the change is due solely to the dropping down out of sight of this damper, the heart; no wonder the manna

of God's Word has then become baked in the oven of thought until it has become as hard as a stone. Yet people's hearts are often better than their creeds. Many a man has been like the tribe of Asher, of whom it was said, "He shall dip his foot in oil," though "his shoes shall be iron and brass." A tender heart encased in an iron creed, this is no uncommon phenomenon.

Intellectual belief, is but one element of faith. There are two others. The three elements are, the *assent* of the mind to the truth, the *consent* of the heart to the Divine overtures of love, the *presentation* of all the active powers of soul and body to the service of the Lord Jesus. To *admit* the truth is but to take one step toward the cross. It must be followed by others more important, viz.: We must *commit* the salvation of our souls to Him whose rightful charge it is, while we *submit* ourselves under the mighty hand of God. It was thus Cornelius was saved. His head was washed with the water of the Divine Word, of which he already knew something, before Peter came. His heart was enlisted or he never would have fallen at the latter's feet in worship. His hands and feet were ready to follow at the Lord's command. "Now are we all here present before God to hear," and, for a soldier like Cornelius to hear was to obey. So the Phillipian jailor was saved. He "called for a light," and obtained one. Paul "preached the Word unto him," before it was said, "he believed, rejoicing with all his house." "He came and sprang in, *trembling*." He was alarmed,

not because the prisoners were escaped—he had been assured that they were all safe; not on account of the earthquake now past, but in view of the judgments of God. “And he fell down before Paul and Silas, and said, ‘Sirs, what must I *do* to be saved?’” He would be a most obedient servant to these “servants of the Most High God,” if only he could be saved. Thus also was Lydia, in many respects a contrast to the jailor, saved. “Whose *heart* the Lord opened—that she *attended* unto the things which were spoken by Paul. And she besought us, saying, “If ye have judged me to be *faithful* to the Lord, come into my house.” Faith to Lydia meant three things—trust, belief and fidelity.

V.—The last word of the Spirit to Peter was—“For I have sent them.” The Spirit speaking was the Spirit of Christ.

A final argument in behalf of the folding up of our creeds is that salvation is not by belief in a creed but by faith in Christ. Peter preached Christ, not creed, in the house of Cornelius. The word “God” appears six times in the brief synopsis we have of his sermon. Each time it is God connected with Christ whom Peter says is “Lord of all.” God, he tells Cornelius, “sent” Christ to preach, “anointed” Him for this service, was “with Him” as a witness to his authority and power, “raised Him up” from the dead, “chose” His apostles as witnesses and finally “ordained” Him to be the Judge of quick and dead. It is Christ as a preacher “who came not to destroy the law and the prophets but to fulfill,” Christ as a worker,

a servant who came "not to be ministered unto but to minister," Christ as a physician who came "not to call the righteous but sinners to repentance." It is the Christ of the first three gospels, and not of the fourth, and yet this Christ is sufficient to save. If Peter had been suffered by the Spirit to proceed further with his discourse he might have added more, as he does in his epistles, on the Divinity of Christ and on all that His salvation means, but the Spirit restrained him from preaching more about Christ than was barely essential to a saving knowledge of Him. He barely alludes to His future judgeship. He dwells particularly upon Him as a present Saviour.

And after all, this is what men need to hear today. Not so much more about Christ than they are ready to receive but as much as they "are able to bear." But the principal thing is "to sanctify in your hearts Christ as Lord." (See Peter iii: 15, Rev. Vers.) Some one has said "Peter didn't preach round and about Christ, he preached Christ." Now, if men are saved by faith in Christ and not by belief in a creed then why not make the conditions of admission to church membership as simple as Christ did and Peter and all the Apostles did? For in the council at Jerusalem, held some years after this event, to settle the question of the Gentiles' relation to the church, there was but one doctrinal condition specified. "We believe," says Peter, "that we shall be saved through the grace of the Lord Jesus even as they." And there was no dissenting voice. "All the multitude kept silence."

And as Peter does not tell all he knows about the Divinity of Christ, neither does he say much of the Atonement save that "through his name every one that believeth on Him shall receive remission of sins." There is here no philosophy of the person of Christ, no theology of the atonement, and yet here was truth enough to save a whole household and all its connections.

And "the doctrines of grace," as they are called, preached by Peter are also few and simple. As the objective, or Divine side of Christianity presented was simple—so was the subjective or human. Cornelius had no need of repentance, else repentance would have been preached. Peter simply added these two—faith, issuing in forgiveness. Repentance, faith, forgiveness, these three. It is true that in answer to the prayer of Cornelius God gave him three other great blessings—the new birth, the witness of the Spirit, and a pure heart. "And when they of the circumcision heard these things, they held their peace and glorified God, saying, then to the Gentiles also hath God granted repentance unto life." "And God which knoweth the heart," said Peter, "bear them witness, giving them the Holy Ghost, purifying their hearts by faith." There were further instructions in experimental religion—given by the Holy Spirit himself—things that cannot be taught in any sermon so as to be understood by the unsaved hearer. It may be well to require them as conditions of church membership, but they cannot be taught through any creed save as that creed is taught by Christ Himself received into the heart by faith.

For these reasons we think the creeds of the churches should be simplified, and made more intelligible and practical. Yet let us not be understood as a thoughtless despiser of these creeds.

If creed-making, liable as it is to great abuse, were yet not a legitimate function of the church it would not have followed such a natural order of development in history. "This, then," says Dr. Strong, "is the natural order in the development of human thought and progress to have been expected in the Christian Era; and history shows this to have been the actual order. First, theology proper, or the doctrine of God, then, anthropology, or the doctrine of man, then soteriology or the doctrine of salvation, which treats of the relations of God and man; and lastly, sociology or the doctrine of society, the relation of man to his fellows.

"The discussion of each of these doctrines or each cluster of doctrines occupied several generations, and some continued through several centuries before they were authoritatively formulated by the church. Because these doctrines are logically connected, their discussions naturally overlapped, but they were each of supreme interest in their respective periods.

"The third period closed during the great reformation of the sixteenth century with the formulation, in the Protestant symbols, of the doctrine of salvation by faith, and then began the sociological age, which will continue until its problems are solved by bringing men into right relations with each other."

Now, this precise order of development was anticipated and symbolized in the order of the truth as it is

brought to the mind of Peter and Cornelius and their associates. First, there is the lesson taught to Cornelius that Peter, God's messenger, was also a man and not a God come down in the form of man; second, the lesson Peter says God has taught him, viz., not to "call any man common or unclean;" third, that other truth Peter perceived that "in every nation he that feareth God and worketh righteousness is accepted with Him," and fourth, the lesson taught the astonished Jewish brethren, that they must take these Gentiles into their fellowship.

All this is church history, or rather the history of church doctrine. It was natural that in the first three centuries the subjects of the person of Christ and the Trinity should be the great themes of theological discussion, that in a later age, the Augustinian, the subjects of depravity and natural ability should occupy the minds of Christian thinkers, and that in the Reformation era we should have the atonement and justification by faith and that to-day we should have these practical questions, the weightier matters of the law for consideration, viz: justice, mercy and the love of man.

Again, we repeat, let no one account of us as possessed of any prejudice against the creed of any church. It is the misunderstanding of the nature and function of a creed that calls forth these expressions. Creeds are not doors to the kingdom of God, but only door-knobs. The door itself may be forced by the violence of persistent, earnest prayer, even when the key of knowledge has been taken away. It is the abuse

rather than the proper use of creeds that we deplore. And our last word is against the self-deception of those who fancy that they have no creed. It is possible to be dogmatic in our assertions about dogmas. Heterodoxy as well as orthodoxy often means my doxy. A creed that declares against all creeds is itself a creed. As every man is either a practical idolator or a worshiper of the true God, so every man has a measurably true or false creed. There are no atheists in the world, neither are there any absolute infidels. There is no man without his God. There is no man without his creed.

PREFIX TO CHAPTER V.

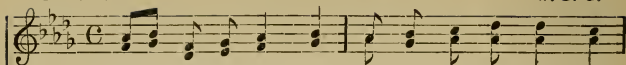
“And when it came to pass that Peter entered, Cornelius met him, and fell down at his feet, and worshipped him. But Peter raised him up saying: Stand up; I myself also am a man.—Acts x: 25, 26.

“Some trace of his pagan education Luke notes here. Yet it is not clear nor probable that the centurion held Peter for a god or a demigod, nor even an angel, as Grotius conceives. Limborch well replied that it is not likely that Cornelius believed that an angel told him to send for another angel, or that an angel by the name of Simon Peter was lodging with a tanner. Limborch rightly explains it that Cornelius paid a more prostrate reverence to Peter as an ambassador of God or a saint or sacred personage than true Christianity allows to be paid to any mere man. Hence Peter's words. It is remarkably significant that Peter, the supposed first so-called pope, should be the man to utter this marked caution against over-reverence of saints.”—WHEDON.

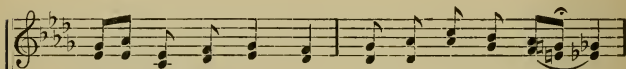
Come Unto Me.

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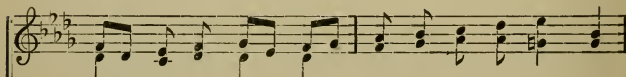
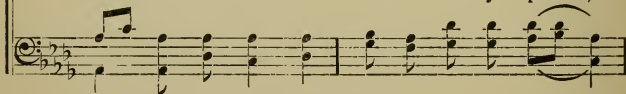
W. D. G.



1. Come un - to me when shad - ows dark - ly gath - er,
2. Large are the man - sions in thy Father's dwell - ing,
3. There, like an E - den, blos - som - ing in glad - ness,



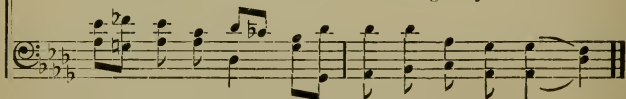
When the sad heart is wea - ry and dis - tressed,
Glad are the homes that sor - rows nev - er dim;
Bloom the fair flow'rs that earth too rude - ly pressed;



Seek - ing for com - fort from your heav'nly Fa - ther,
Sweet are the harps in ho - ly mu - sic swell - ing,
Come un - to me, all ye who droop in sad - ness,



Come un - to me and I will give you rest.....
Soft are the tones which raise the heavenly hymn...
Come un - to me and I will give you rest.....



CHAPTER V.

IDOLS IN THE CAMP; OR, CHURCHIANITY VERSUS CHRISTIANITY.

The impulse of Cornelius to render an homage more than was meet to the Divine messenger has always been the untutored instinct of Paganism and of a semi-Pagan form of Christianity. The heathen Lystrans but obeyed a similar natural and not altogether unworthy impulse, when they brought oxen and garlands to the gates of the city and would have done sacrifice unto Paul and Barnabas. And St. Paul declares that the minister-worship which prevailed in the church of Corinth was paramount proof of carnality and a pagan spirit. "For while one saith, I am of Paul; and another, I am of Apollos; are ye not carnal? Who, then, is Paul and who is Appollos but servants by whom ye believed, even as the Lord gave to every man."

In the case of Cornelius, however, there were additional reasons why his reverence for the apostle should have assumed so extreme a form. He is supposed by most commentators and Bible historians to have been a Jewish proselyte, one who had found in the ethical teachings of Judaism that satisfaction for his soul's longings that he could find nowhere else in the wide world over which he traveled as a Roman

soldier. As such he was a sincere seeker after God, with that profound reverence for the truth which every noble soul feels. He was also a Roman, living in the time of the emperors, when the Cæsars on the throne and even the Herods, the provincial governors, exacted an homage little short of worship.

Besides, Cornelius was living in an oriental country and city. When in Rome, he did as the Romans. When in Judea why should he not do as the Jews? Thus his military life and experience as a traveler in search of rest for his soul and his residence in the Orient under the shadow of a sacerdotalism as extreme as any that ever prevailed anywhere—all conspired to render him unusually obeisant to one whom the angel of God had designated as the minister-plenipotentiary and delegate apostolic of the great King of heaven and earth. In his respect for rank and admiration for the persons of men he was a true Roman. His idolatry has its parallel today. But this leads us to our theme.

To our thought the semi-pagan elements in that which passes for Christian worship today group themselves about two leading forms.

1. That which sacrifices devotion to instruction.
2. That which substitutes the human personality for the Divine.

I.—Catholicism has always sacrificed instruction to what it calls devotion. It lifts up the altar and lets down the pulpit. It magnifies the "mass" and not the masses, although it professes to be their truest friend. But it is no true friendship for the people

that sacrifices popular education on the altar of religion. And yet, as far as the public worship of God is concerned, have not all Protestant denominations, possibly with the single exception of the Protestant Episcopal church, sacrificed the service on the altar of what it calls the sermon? Have we not salted our sacrifice with the purely intellectual element until it is sometimes more salt than sacrifice, and even then with salt that has lost the savor of true sanctity? We are not in bondage to the "beggarly elements" of the Jewish world—nor yet to the Greek world as far as the introduction of art into our temples is concerned, but are we not in partial bondage to the Greek elements of "wisdom" and "words," the hunger and thirst for learning, talent and eloquence, in what we call the "sacred desk?" It is a simple fact, easily verified, that the generality of non-church goers and indeed a large proportion of regular church attendants regard an invitation to church as a request to "hear our preacher" or hear my sermon. So much so, in fact, that it is often embarrassing for the minister himself to invite people to his church. The thought of public worship as both an individual and social duty and as implied in the call to the house of God does not seem to be present to the average mind and conscience of today. This is because the Sabbath meeting has come to mean with Protestants the Sunday preaching—chiefly this and nothing more. Hence the workman naturally looks upon the church as a Sunday club and the pulpit as an ecclesiastical lecture platform and as naturally reasons that he has an equal right to

his Sunday Labor Union meetings and his sermons on "the life that now is," his preaching in the form of labor discussions and debates. Indeed so prevalent is this popular conception of the character of the average Protestant religious service that Mr. Bellamy in his "Looking Backward" pictures the great majority of churchmen of the year 2000 as attending church at home, where they have private telephone connection with the auditoriums of the celebrated divines. In the 20th century the occupation of the lesser pulpit "stars" will be gone. Is not this a great gain on the score of economy of men, of labor, of strength and time over the old conventicle method of meeting together in a thousand different rooms called churches to hear preachers preach and soloists sing! And from his standpoint Mr. Bellamy is right. We fear that Dr. Talmage, with all his good intentions, has, by the wholesale and retail distribution of his sermons, fostered the same idea. "May I not stay at home and read Talmage?" Certainly, with profit, if this matter of sermon-hearing is all there is of your Sunday-go-to-meeting religion. And certainly also the modern church member, official or otherwise, who looks upon his church as an ecclesiastical hotel where he takes his Sunday meals or meal rather—for one is usually sufficient for him—and pays his bill to the preacher, has the true conception of the proper function of the organization to which he belongs, if "sermon-making" as it is called and "pulpit efforts" are the chief if not only uses for which the church exists. But Cornelius, the

heathen, had the proper notion of the double function of a religious assembly when he said to Peter, "We are all here present before God" in the attitude first of humble worshipers and secondly, to "hear all things that are commanded thee of God to speak." The boarding-house idea of the "solemn assembly" of the saints is a degradation consequent upon bringing "Greeks into the temple." The porch of God's temple is not a Greek portico nor is the Christian assembly an academy. The New Testament idea of the function of the church is fourfold. It is a school or place of instruction. It is a home or place for rest and Christian fellowship. It is a temple or place of worship. It is a work-shop or place of labor for God and souls. "And they continued steadfastly in the *apostle's doctrine and fellowship and in breaking of bread and in prayers*. And fear came upon every soul, and *many wonders and signs were done by the apostles*." That the meeting for instruction was not considered the most important gathering of the disciples is manifest from the subsequent mention of the various lines of activity upon which the apostolic church was run. "And they, continuing daily with one accord in the temple and breaking bread at home, did eat their meat with gladness and singleness of heart, praising God and having favor with all the people. And the Lord added to the church daily those who were being saved." Gladness and singleness of heart at home; praise and blessing to God continually in the temple; favor with all the people on the streets—these were the marks of the prosperity of the early

church. But in this connection the synagogue or place of exposition and disputation is not mentioned. They had abandoned the upper room for the temple as a place of prayer and praise, and for the porch of that temple as a place of testimony and exhortation and for the homes of the people as a place of joy and fellowship. And all these tracks were used daily. The fourth line of instruction which we consider today the main track, was used, but possibly not oftener than once in seven days.

The modern "institutional church," with its practical lines of work, its kindergarten and night-schools for instruction, its gymnasium and manual-training department, its home and hospital services and its free and easy gospel meetings and sacred concerts, and these continued daily, seems to me to need only the baptism of the Holy Ghost to be a revival in modern form of that Jerusalem Christianity. The "institutional church" is our modern protest against the Protestant idea of the church as an institution whose sole object is to give Sunday lectures or entertainments to the properly dressed, if not ticketed, pew-holders. The true Church of Christ is like the sheet which was "knit at the four corners." It was meant to rest squarely on the four corner stones we have mentioned. A church that is purely devotional, without intelligence, is a "creeping thing;" one that adds intelligence to piety can fly but can not carry the heavy burdens of humanity; only the church that is four-cornered, that is a combined school, home, temple and workshop, is "a four-footed beast of the earth," able to do God's work in the world.

II.—Again, as man is a worshiping animal and he can not worship abstract principles or adore moral theories, the second form which his idolatry takes is the worship of some personal, human embodiment of truth and virtue. This the churchianity of today finds, or thinks it finds, in the so-called “popular pastor.” Such a church is usually so zealous in paying its devotions at this shrine that in case the popular pastor is followed by one who does not please, it can go in the strength of the meat received at the hands of his angelic predecessor many times forty days and forty nights. Now, we submit that the popular adoration of “Jack in the pulpit,” for he must be such and not a John the Baptist who courts such adulation, is quite as reprehensible a form of Protestant superstition as Mariolatry or image-worship ever were, especially as it is so often followed by a new “iconoclastic controversy” over the body of a successor who can not be made into the form of any image. Let us have more men in the pulpit who have the manhood to reprove, as Peter did, such false worship, even though they have all his human nature, and we shall have a more manly Christianity in the pew.

This species of worship is nothing new in ecclesiastical history. It existed even in the days of the Jewish prophets and called forth from one of them, Zachariah, the following warning: “And the Lord said unto me, Take unto thee the instrument of a foolish shepherd: For lo, I will raise up a shepherd in the land which shall not visit those that be hidden, neither shall seek the young one, nor heal that that is broken, nor

bear that that standeth still; but he shall eat the flesh of the fat and tear the claws in pieces. Woe to the *idol* shepherd that leaveth the flock. The sword shall be upon his arm and upon his right eye; his arm shall be clean dried up and his right eye shall be utterly darkened." Zech. xi: 15-17. We have known this prophecy to be fulfilled—idol shepherds who once had power with God and taught the truth as it is in Jesus, their arms now "clean dried up and their right eyes utterly darkened." Better be as blunt as Peter, if not rude, better be as loth to receive praise as he was reluctant to receive his visitors, than accept that flattery which Shakespeare says is "the bellows that blows up sin." What shall we say, then, of the minister that courts it and dispenses it with a lavish hand. Simply this, he is using "the instrument of a foolish shepherd."

Let our modern Peters understand that, as the church has a four-fold function to perform, so they have a four-fold office to discharge. As their hearers are not to be "hearers only," so the preachers are not to be preachers only. They are to be teachers, pastors, ministers or servants, and priests, in common with their lay brethren, leaders, simply, of the holy studies, experiences, labors, and devotions of the people. They are not the successors only of the scribes, or doctors of the law. They are to be doctors, elders of the people, levites and chief priests all in one. But as they are not to be called "Father," so let them not be called "Rabbi," "Doctor," as if all their functions were discharged in the fulfillment of that peculiarly Protestant vocation. Modern Phari-

seeism consists less in hypocrisy on the part of the leaders of the church than in one-sidedness or unwillingness to be all that God would have them be. They would all be educators. Of brothers, servants and fellow saints in the kingdom there is a lamentable lack.

“The life is more than meat.” To “kill and eat” is not the only command that proceeds from the thrice repeated voice of the Spirit. There are three other words of command: “Arise,” and gird thyself for the Master’s task. “Get thee down and go with them.” “Condescend to men of low estate.” Let not your garments be thought holier than theirs, for “the body is more than raiment,” the soul of more value in the sight of God than any secular dress. “Doubting nothing.” Let not “wrath or doubting” spot the hands which you have been lifting to me in prayer.

Be all this to these men, Peter, teach them, walk by their side, work with them and pray for them and the brethren which accompany you will go and do likewise. Churchianity, eliminated from the pulpit will be quickly followed by its disappearance from the pew.

It is not strange that if Peter-worship be encouraged by the Peters it should be indulged in by the Corneliuses. Especially is this temptation made doubly dangerous where Cornelius is conscious that he holds in his single hands the reins of ecclesiastical government. On the canvas of a painting at Rome, representing the crowning of a pope by the college of cardinals, is the inscription in Latin: “Whom they create they worship.” Idols are always

the "*creatures* of men's hands." The popular pulpit idol of the day is the man who does not presume to be either a leader of public opinion on religious themes, or a fearless and faithful exponent of the Divine law and gospel. He is a man subject to a lay censorship which amounts to virtual dictatorship. He is so far from being an infallible organ of religious teaching that he has resigned this function entirely and passed it over into the hands of that Protestant "college of cardinals," the "officiary" or "session" of the local church. We plead for more independence of thought and action on the part of the Protestant pastor. We do not plead for a restoration of Puritanical customs as to popular reverence for the clergy. There was a time in New England when the whole congregation arose as the minister entered the church and remained standing in respectful silence until he had seated himself in the pulpit. We do not plead for such an extreme of popular reverence. But it may be questioned if the irreverent spirit of our young America has not developed an extreme irreverence for dignities in the men and women of America to-day. Our boys and girls, instead of being taught to stand with uncovered or bowed heads while the minister passes, are taught by parental example if not by precept, to assume at a very tender age the role of minister critics, if not satirists. "They are not afraid to speak evil of dignities."

The natural reaction which follows the assertion on the part of the idolized pastor of his right and duty to preach the "whole counsel of God," and "keep back

nothing that is profitable" to the people, is some form of persecution. Thus the same Lystrans, who one day would have done honor unto Paul and Barnabas as unto their gods, the next day stone them and drag them half-dead through the streets of the city. So congregations that have not the spirit of Cornelius have been known to fly as quickly from the one and same extreme of popular adoration to the other extreme of popular abuse. One day the password is "Hail," the next day it is "Crucify."

Is it surprising, then, that the minister who knows this fickleness of our common human nature should be tempted to "withhold more than is meet," from the people. Rev. H. L. Hastings gives expression to a most sententious remark when he says: "There was a time when, as Paul preached, Felix trembled, but now Felix sits in the front pew, and Paul trembles as he preaches." The newspapers sometimes hit the nail on the head even when commenting on church affairs. The following is going the rounds of the press. "In the days of John the Baptist, if a preacher preached the whole unsoftened truth and applied religion to practical life they cut off his head. In these days they cut off his salary. The new plan, as one says, is fully as efficacious as the old and avoids funeral expenses." When the preface to this volume was read to a certain lady critic, the following was her observation on the paragraph which says, "Peter on the housetop seems to us the figure of the coming Christian minister; Cornelius on the doorstep, lifted up by Peter, seems to us the figure of the coming Christian layman,"

"There is one figure or figures," said she, "which you have omitted. It is the figure of the brethren who accompanied Peter trying to pull him down while he tries to lift Cornelius up." But these figures are in the next chapter. "And when Peter was come up to Jerusalem they that were of the circumcision contended with him, saying, 'Thou wentest in unto men uncircumcised and didst eat with them.'" To deprive the Gentiles of the Word of God was nothing wrong. It was nothing right to eat with the uncircumcised. It reminds one of those Jews who would not enter the precincts of Pilate's court lest they should be defiled, at the same time crying, "Away with Him, Crucify Him." These figures unfortunately still live. It is a greater sin in the eyes of some modern "ruler of the Jews" to try to save a sure-enough heathen or sinner of the Gentiles, if he happen to be of a lower caste, than it is to tarry at Jerusalem and do nothing in the line of missionary or soul-saving work.

The cure for churchianity is simple. There is needed, first of all, a more devout intelligence in both pulpit and pew. Every wise minister has observed from his own experience that there is a kind of popularity which is always an indication of either superficial piety or the lack of spiritual intelligence in the pew. The only safe condition for a self-respectful relation between any minister and the people over which the Holy Spirit has appointed him is wise fidelity on the one hand and intelligent piety on the other. The worship of the priesthood will displace the worship of God in any church, among any people, where there

exists a spirit of blind devotion to a man whose chief claim to consideration and respect is the office he holds and the work he is set to do. And the only way to prevent the popular adoration of the man in the pulpit who possesses a large share of personal magnetism or foolish pride is a more intelligent piety in the church. We say intelligent piety. The piety and intelligence must be conjoined or the church attendant possesses no adequate qualification for the exercise of a sympathetic judgment concerning the ministerial character or function. Intelligence without piety leads to the opposite error of irreverent criticalness and presumptuous fault-finding with those who are "over us in the Lord" and whom we should "esteem very highly in love for their works' sake."

There is needed, in the second place, a form of local church government which is truly democratic and in harmony with the genius of our republican institutions. Let the people rule. In the end they will come to themselves, though at times they may be seized with strange infatuations or misguided impulses. "You can fool some of the people all the time and all the people some of the time," said Mr. Lincoln, "but you can not fool all the people all the time." Therefore, government is safer in the hands of the many than in the hands of the few.

Of all forms of church government, as of political power, the worst is the aristocratic. Better is the autocratic. Best of all is the democratic. The Apostolic church, as can be readily seen from a careful perusal of the 15th chapter of Acts, which is the proper

sequel to this 10th chapter we are considering was democratic. "The apostles and elders," the "bishops and pastors" of that day first considered the matter of the admission of Gentiles to the church and discussed it in council, but no decision was reached and no decrees passed until "the whole multitude of the disciples" had been consulted. The common people, thus honored, will never become idolators.

Reverence for the church or even for the Bible may be carried to an extreme that really, if not consciously substitutes the form for the substance and the letter for the spirit. Life is before organization and the end is always greater than the means. We can not be too often reminded of this in these times when popular disrespect for religious institutions is too often met by a high churchism that is equally distant from a just and proper self respect, a true reverence for the Divine Head of the church and a tender regard for the welfare of men.

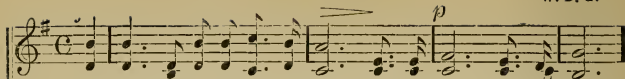
PREFIX TO CHAPTER VI.

“And as he talked with him, he went in and findeth many come together; and he said unto them, Ye yourselves know how that it is an unlawful thing for a man that is a Jew to join himself or come unto one of another nation; and yet unto me hath God showed that I should not call any man common or unclean.”—Acts x: 27, 28.

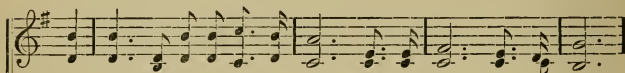
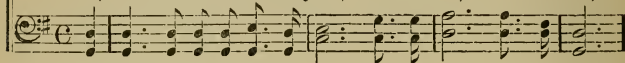
“Here we can not but recall what we have read in Jewish history regarding the relation of the superior Jews to the occupation of a tanner. Modern writers have related instances of a prejudice which to the Western mind must be simply preposterous. An ancient Rabbi said “It is impossible that the world can do without tanners, but woe unto that man who is a tanner.” I remember that Simon Peter, primate of the apostles, the senior disciple, lodged with one Simon, a tanner. The address is vaguely given, “whose house is by the seaside.” The reason being that the Jews would not have tanneries in the town. Tanneries were a necessity, a hated and detested necessity, but they must be kept as far out of the town as possible, in the sea, if the impious Jews could have had their way. The tanner was not allowed to have his place of business within fifty cubits of the town. He was kept at a greater distance still, if he happened to pursue his business at the west end of the town. If a man married without telling his bride that he was a tanner she could instantly demand a release from the nuptial vow. You see then how stubborn were the prejudices which the higher Jews entertained against the occupation of tanning and yet we read, as if it involved no extraordinary principle or secret, that Peter lodged or “tarried many days with one Simon, a tanner.”—JOSEPH PARKER.

Let Me Die.

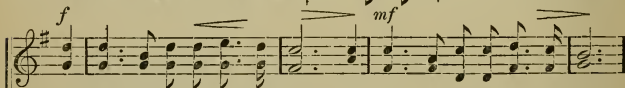
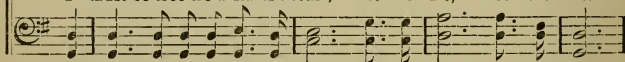
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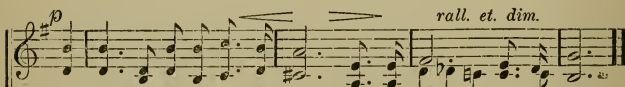
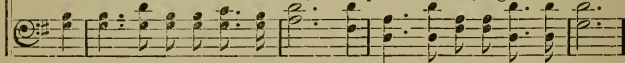
1. O God, my heart doth long for Thee, Let me die, let me die;
2. Thy sav- ing pow'r in me display, Let me die, let me die;
3. Oh, I must die to scoffs and jeers, Let me die, let me die;



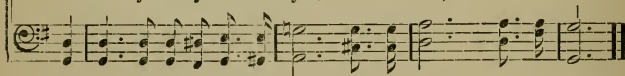
Now set my soul at lib - er - ty, Let me die, let me die.
I must be dead from day to day, Let me die, let me die.
I must be free from slavish fears, Let me die, let me die.



To all the trifling things of earth, They are to me of lit - tle worth,
Un - to the world and its applause, To all the customs, fashions, laws,
So dead that no desire shall rise, To pass for good, or great, or wise,



My Saviour calls, I'm going forth, Let me die,.... let me die.
Of those who take the humbling cross, Let me die,.... let me die.
In an - y but my Saviour's eyes, Let me die,.... let me die.



4 Begin at once to drive the nail,
Let me die, let me die:
Oh, suffer not my heart to fail,
Let me die, let me die;
Jesus, I look to Thee for power,
To help me to endure this hour
When crucified by sov'reign pow'r,
I shall die, I shall die.

5 Now I am dead; then, Lord, to Thee
I shall live, I shall live;
My time, my strength, my all to Thee
I do give, I do give.
Oh, how the Son doth make me free,
Then, Lord, I give my all to Thee;
For time and for eternity,
I shall live, I shall live.

CHAPTER VI.

COMRADESHIP; OR, THE CURE FOR CASTE.

And who was Simon, the son of Jonas, that he should call any man common? He who had left his rude fisherman's boat and nets and the cheap house by the seashore to follow the fortunes of the Nazarene certainly had not much in which to glory "concerning the flesh." Moreover, Peter had at times exhibited a most ignoble spirit. He scarcely rose to the dignity of a "page" when, in the court of the high priest's palace, he sat with the servants and cursed and swore that he knew not the man of Galilee. He whose spirit as well as speech betrayed him on that occasion showed himself at another time a most unchivalrous defender of his Lord. If he had been a true and valiant knight, and not a rather cowardly "squire," he would not have drawn his sword upon an unarmed retainer of Caiaphas' household. He would have chosen a foeman worthy of his steel. As it was, the high priest's servant was quite worthy of Peter's rank. For, apart from the dignity imposed by his Christian calling, Peter was nobody—one of "the base things of the world and the things that are despised, yea and the things that are not" which God did choose "to bring

to naught the things that are; that no flesh should glory before Him."

Had it been the apostle Paul who was in the habit of calling men common, one should not have been so much surprised. For he had whereof he might "glory in the flesh; of the stock of Israel, of the tribe of Benjamin, a Hebrew of the Hebrews, as touching the law, a Pharisee; as touching zeal, persecuting the church; as touching the righteousness which is in the law, found blameless." Paul might have manifested an aristocratic spirit with some show of reason for he *was* superior to other men in all those things which are "highly esteemed among men." He was of pure Jewish blood, liberally educated, of distinguished ability and with an energy corresponding to his talents, above all, of irreproachable moral character and perhaps, before he became one of "the sect of the Nazarenes" possessed of some wealth. But Peter, who was *he* that he should exhalt himself before men?

Perhaps he did not do so. Certainly the traditional representation of Peter as the first pope is obviously false. Perhaps all that is meant by the words "common and unclean" in this connection is "sinner of the Gentiles." Yet this was a manifestation of the caste spirit; yea, the worst form of it, the most unchristian of all. For did not Jesus eat and drink with "publicans and sinners"? And could not Peter learn from his example to condescend to men of low moral as well as temporal estate. Well did the master say to this same apostle when he objected to the act of foot-washing. "What I do, thou knowest not now, but

thou shalt know, hereafter." The significance of that profoundly humble and condescending act on the part of the Master, Peter was for the first time beginning to really learn. It was the Christ's rebuke to all caste—especially of the Pharisaic type.

As to the actual existence of this caste spirit in all its forms today—it is quite superfluous to go into the proof of it. No one who has had opportunity for wide observation will hesitate for a moment to declare its prevalence. Says Dr. A. T. Pierson: "The simple fact is (and we know it) that the communion of saintliness is displaced by the communion of respectability. Our churches are becoming the quarters of a monopoly, and the workingman sees and feels it. And it has come to be a fact that I, as a Christain minister, no longer propose to deny or dispute. There is no real democracy in the church of Jesus Christ in this day, with a few startling and glorious exceptions. There is, in some cases, an oligarchy, the rule of a few; in some cases a plutocracy—the rule of the rich; in some cases an aristocracy; at the best—the rule of the cultured and really higher classes; but, in very few instances, a true Christian democracy, such as Jesus Christ meant the church of God to be."

Perhaps this is an extreme statement, although a truthful report of observations taken within the field of a single denomination.

"What may be truthfully said is this," says Dr. Washington Gladden "that there are local churches—a considerable number of them—whose administration is such that they hinder more than they

help the progress of the kingdom. There are local churches which are, essentially, religious clubs. The principles on which they are organized, the methods of their administration are all assimilated to those of the religious club. They welcome only those whose opinions and tendencies are similar to their own; they take no pains to attract to their membership those who would not be congenial; they present before the community a certain attitude of exclusiveness." Dr. Josiah Strong, in the *New Era*, gives some striking instances of the exhibition of this spirit. "In a prayer-meeting in a prominent church in the East, a gentleman rose and said 'I called on that man who saved the lives of so many at the fire the other day and found that his family are poor, and that they attend no church; I invited him to our church; and now, I hope, brethren, when they come, if they do come, you will give them a cordial welcome, and make room for them in your pews.' When he took his seat the wealthiest and most influential man in the church arose and said: 'I don't want any such man or family in my pew; I don't want them near my pew; I don't want them in this church.' The pastor of that church was angry and sinned not, and when he arose to rebuke that spirit he said: 'I will not cease my efforts until yonder door swings in to the lightest touch of the poorest man in this city.' But that pastor, though a man of great ability and of national reputation, was presently unseated.

"In another prayer-meeting a member said: 'I want your prayers for a man who has been a slave to drink.

* * * Pray for him; he's a gentleman; he's no 'bum.' He's worth \$200,000; he's worth saving.' Preference for 'the man with a gold ring, in goodly apparel' is not always so frankly expressed, but this speaker represents a large class who 'have the faith of our Lord Jesus Christ with respect to persons.'

"There is a church in the Mississippi valley which is 'rich and increased with goods and hath need of nothing'—nothing except some Christianity, whose pastor, it is said, when some working girls presented themselves for membership, discouraged them, not on the ground that the evidence of their Christian experience was unsatisfactory, but because there would be no 'affinity,' no 'congeniality,' between them and his flock. It was that same church of which the story is told that when a reformed drunkard presented himself for membership, he was informed by one of the officers that he believed there were no vacancies in the membership of the church just at that time. 'I was a stranger, and ye took me not in. * * * Inasmuch as ye did it not to one of the least of these ye did it not to me.' "

Dr. J. M. Buckley tells the story of a judge of much ability in a Western town whose family had belonged to three different churches. He was asked if he had changed his religious sentiments so often. "Oh, no," said he, "When we first settled here, there was only one church in the town, and that was the Methodist. We went to it and were happy enough until the Presbyterian came in. My wife said that it was certain that they were going to draw the cream of the society

of the place into it. They erected a better structure than the Methodists had, and called an educated and refined minister and a very prepossessing man. We joined them and felt very happy there until the Episcopalians came in. They built a very handsome Gothic church. My wife said that the children were just growing up and that they ought to have all the advantages of society that they could get and in fact she observed that she had always liked the liturgy and so, notwithstanding we had been very happy in the Presbyterian church and liked the minister very much, we drew out and went into the Episcopal. There we are now. Perhaps we shall stay there till we die. But I am always afraid that the Unitarians or somebody else will come in here, and get up a more select coterie, and then we will have to go; and that," says the judge "is the way it comes that I have changed my church relations three times without changing my sentiments."

Similar incidents have come under the writer's observation, two of which might be mentioned, if further evidence of the existence of this spirit in our churches were necessary. In a certain Western city the fruits of a Summer gospel meeting held in a tent—an outing rendered necessary by the closeness of the old church, a section of which had been sold to make way for a business block, walling up the auditorium completely on one side—were referred to contemptuously by an official member as "the rag-tag and bob-tail" of society. Yet these converts all continued faithful and in the subscription taken for the new church building

they all gave and gave more liberally, according to their ability, than the aforesaid gentleman who thus politely stigmatized them. They were not cordially welcomed to the society because it was not thought they would add much to its financial strength and social standing.

In another Eastern town, a lady who prides herself on her social standing, took such umbrage at the pastor for receiving certain poor but worthy women into the church, "of whom," she said, "it would take a dozen to make one respectable member," that she withdrew from attendance on the author's ministry. It would be well if all who are controlled by such a spirit would retire permanently from all connection with our churches, until they can learn as Peter did, to call no man common or unclean.

But what is the cure for this acknowledged evil? Is there not a balm in Gilead that will remedy such a grievous sin? We think there is. Here are some vials, not of wrath, but of medicine, which we would prescribe as a cure. Taken singly they will not effect a perfect healing. Taken all together we think they will.

1. *A Thorough Conversion.*—At the time Peter fell down on his knees before Jesus in the fishing boat and cried: "Depart from me for I am a sinful man, O, Lord," he would not have called any man common or unclean. The overpowering sense of his common human weakness and his need of the one Lord and Savior of us all would have overcome all his moral prejudices. But it is possible that spiritual pride had

in some measure sprung up with the rise in Peter's fortunes. He had no thorn in the flesh to keep him humble as Paul had, so that when he began to reap the "hundred-fold in this life" which Jesus had promised to those who had forsaken even their "little all" to follow him, Peter, like Jeshurun "waxed fat and kicked." Not that he had grown rich in houses and lands, but "fathers and mothers and brothers and sisters." We believe that when he went up upon the housetop to pray he was "exalted above measure." On a subsequent occasion he fell again into the same sin. (Gal. ii: 11-14.)

Says an eminent religious writer, "The regenerating influence of the Holy Spirit in the beginning of the Christian life destroys the aristocratic spirit, when the eyes that have been filled with tears of repentance are filled with tears of joy, when the heart that has long been hardened by the sense of guilt receives the Divine comforts. The eunuch of great authority under Candace, Queen of the Ethiopians, accepts baptism from Philip, the humblest follower of Christ. When Saul passes into the glorious liberty of God's dear children, he seeks those whom he persecuted. On the day of Pentecost, "They that believed were together and had all things in common." No instance can be produced from the Scriptures or from modern times, of a genuine conversion, marked by a lively hope, the love, joy, peace and other fruits of the Spirit which, in its first exhibitions, did not reveal the entire destruction of this spirit. Subsequently men and women yield to the influence of former habits of

thought, action, speech and association; but during the complete reign of the new life when the mind is filled with the love of God and with the peace which passes all understanding, they look upon every one as a brother that has obtained like precious faith and see beneath the roughest garments the lineaments of a man in Jesus Christ."

That this must be so is apparent from a consideration of the nature of the tie which binds Christian believers together. It is not the possession of property in common. The Christians of Jerusalem, who practiced communism, St. James admonishes on the subject of "having respect of persons." Communism does not necessarily produce the spirit of true fraternity. Nor is the tie that binds, the possession of gifts, intellectual or spiritual, in common. But it is the possession of a "common salvation." The true children of the king recognize each other without any other introduction than that of the Divine Spirit. The invisible church is a secret society whose grips and pass-words are known only to those who have been initiated into the mysteries of the kingdom. It is a family whose condition of membership is blood-relationship to the Lord Jesus Christ. "Who were born, not of blood, nor of the will of man, nor of the will of the flesh, but of God."

But the lesson Peter learned was one of social recognition. Had he been unwilling to join himself socially to the two household servants of Cornelius, calling them in and lodging them, going with them on the journey and entering into the home of Cornelius,

he could not have preached the Gospel to them; for they did not come to him, they sent for him and sent for him to come into their house. And Peter was commanded to go and, after the sermon, accepted their invitation to "tarry with them certain days." To be friendly with certain brothers or sisters in the church, whom we decline to recognize on the street; to pray for them in the revival meeting and yet refuse to visit them at their homes, especially in times of affliction, is to exhibit a patronizing spirit which is no more truly fraternal, which is quite as unchristian as that more avowed assertion of superiority which would refuse all friendly recognition whatsoever. Is this that pattern of the perfect society of heaven to which all true believers in the Lord Jesus Christ are entitled to admission and of which the church on earth is to be an example? When we reach heaven will we recognize each other in the multitude about the throne, but fail to know each other as we pass along the streets of the New Jerusalem?

II.—A second vial we open is *Sanctified Common Sense*. When Peter said "Not so, Lord," he was in a kind of stupor. He was in a trance. If he had been fully awake he might not have seen things as he did. Peter on the housetop, overcome by the faintness of hunger and heat and dazzled by the resplendent vision, was not in possession of that full stock of common sense which usually characterized his later utterances. So when people are dazzled by the "vain pomp and glory of this world" at some fashionable party or reception, captivated by the brilliant costumes, the high

sounding titles, the badges of worldly honor, the court ideal of society with its graded ranks and stately etiquette, may seem attractive. But a little subsequent reflection in the cool air of night, after the fitful fever of the ball room is over, suffices to show to common sense that it is mostly a vain show and that it is impossible that these distinctions should all rest upon merit rather than upon a desire for the praise of men. It is said that the priests of ancient Rome could not look into each other's faces as they passed on the streets without smiling at the thought of the bare-faced fraud they were engaged in perpetuating. This was at the time when the priests and philosophers had lost faith in the popular religion. Society also has its superstitions. It seems to me that in the last decade of this democratic century people who cherish the aristocratic spirit, however solemnly they may observe, from force of worldly custom, the laws of fashionable life, must laugh in their sleeves at their own folly when the farce is over for the night. It is too late in the day of the world's history for people to cherish such delusions. The common sense of the race ought to rescue it from such a snare.

As Peter, the unschooled and unlettered fisherman, advances in that culture of both head and heart which we believe to be one of the fruits of Christianity, God teaches him that true culture, like true religion, abolishes this spirit. It does not say "stand off, I am wiser or better than thou." It is a sophomore culture that looks down upon the members of "the lower classes" even as it is a Pharisaic religion which says

"This people that know not the law are cursed." The law of Christ is thus expressed: "Ye that are strong ought to bear the infirmities of the weak." Ignorance, so far from being an excuse for the wise man's neglect, constitutes a claim upon his superior knowledge, just as vice, instead of affording a plea for the holy man's condemnation, constitutes a call upon him for its reformation. True Christian culture and the true Christian religion recognize this law of the ministry of the higher to the lower. The caste spirit is a flat contradiction of the fundamental law of Christ: "He that would be chief among you let him be the servant of all."

III.—Still a third vial is a *True Christian Aristocracy* founded upon this law of Christ. Carlyle says: "In a valiant suffering for others, not in a slothful making of others suffer for us, did nobleness ever lie. The chief of men is he who stands in the van of men, fronting the peril which frightens back all others, which, if it be not vanquished, will drown the others. Every noble crown is, and on earth will forever be, a crown of thorns." And again the same writer gives utterance to the same truth. "The ignorant submit to the wise; for so it is in all, even the rudest communities, man never yields himself to brute force but always to moral greatness. Thus the universal title of respect from the oriental *sheik*, from the *sachem* of the red Indians, down to our English *sir*, implies only that he whom we wish to honor is our *senior*."

Far be it from us to deny that there are ranks and gradations among men based upon distinctions of true

moral worth and also degrees of glory in Christ's kingdom. But such worth will manifest itself in a sense of unworthiness and such glory is always recognized as a grace. "What have we then which we have not received and who maketh us to differ?"

Besides, there is an aristocracy based on custom which, when of long standing, often becomes comparatively worthy of respect. The aristocrat "to the manor born" is not so haughty as the one whom fortune or popular favor has suddenly raised above his fellows. A "codfish aristocracy" is always the most offensively self-assertive; the "shoddy genteel" is usually as contemptible in his manners as he is cheap in the material of which he is made. The truly elect lady or gentleman is one who is apparently and, under most circumstances, really unconscious of his superiority to others. "Only a spurious refinement or a tottering dignity requires offensive self-assertion. Either can bear contact with men and women of any class."

IV.—Another vial is *Courtesy or a Due Consideration for the Rights and Feelings of Others*. The tender-hearted Cowper writes:

"I would not enter upon my list of friends
The man (though of polished manners
And of fine sense, yet lacking sensibility)
Who needlessly sets foot upon a worm.
An inadvertent step may crush the snail
That crawls at evening in the public path,
But he who has humanity, forewarned,
Will tread aside and let the reptile live."

Ours is an age when "societies for the prevention of cruelty to animals" flourish, yet, like Peter, while we

would not "kill and eat," we yet manifest a worse inhumanity to man. We call men common and crush them beneath the feet of cruel indifference or neglect when, pride is too much ashamed of itself to raise its hand or tongue to strike. An indifference to the social and spiritual need of the "common people" as exhibited in our caste churches is a form of inhumanity which the masses so keenly feel that they will not come into an ecclesiastical atmosphere where such coldness reigns. For they rightly judge that entire lack of sympathy is only a polite form of inhospitality.

V.—This leads us to perscribe a fifth remedy, viz, *Personal Contact with Men of Every Class*. Peter learned more through his personal intercourse with the men sent from Cornelius than from any other source. It was through personal touch with these Gentiles that he learned how uncommon they were. One reason why men, as a rule, are less dominated by the caste spirit than women, is because they come more into contact with the world; are less confined to the four walls of their own homes. Business men know better how the other half lives than society women. They have customers that are poor yet strictly honest, others that are rich and yet would rob them if they could respectably do so. The politician of high social position meets poor men whose votes can not be bought and learns from observation that "the rank is but the guinea's stamp. A man's a man for a' that and a' that." If our American women, with all their liberty, would mingle more fully with all classes and conditions of people they would come to Pope's conclusion that

"Worth makes the man and want of it the fellow,
The rest is all but leather and prunella."

Likewise will co-operation in the work of life on the part of those who labor with brain and those who work with brawn bring the same conviction. A gentleman stood on the Brooklyn Bridge watching a tug drawing after it an ocean vessel. He remarked in jest to the bride who stood at his side: "Such is life. Man is the tug that draws the so-called weaker vessel." "Just so," remarked the lady, "woman is the vessel that carries the heavy freight." Standing on the bridge of some sociological theory it may look, as it does to Mr. Bellamy, that one-half of humanity are drawing the stage coach and the others riding on the top. But when the capitalist and the laborer come to understand each other in the only way that such a thing is possible, by personal contact and co-operation, it will be seen that the burdens of life are not so unequally divided after all, and a sentiment of mutual respect, now so much needed, will be developed.

VI.—Our sixth vial is *Certain Convictions Regarding the Redemption of Christ and the Coming of His Kingdom*. We must recognize the great fact that the whole world is redeemed. Even its "four-footed beasts of the earth and fowls of the air and creeping things." "The whole creation groaneth and travaileth together in pain until now," "waiting for the revealing of the sons of God." The earth itself is no longer under a curse, but under the blessing of the cross. The very land of our globe is being reclaimed from savagery by the hand of Christian civilization.

"The world we live in wholly is redeemed;
Not man alone, but all that man holds dear;
His orchard and his maize—forget-me-nots
And hearts-ease in his garden and the wild
Aerial blossoms of the untamed wood
That makes its savag'ry so homelike—all
Have felt Christ's sweet love watering their roots.
There are no Gentile oaks, no Pagan pines;
The grass beneath our feet is Christian grass;
The wayside weed is sacred unto him."

If God, through the blood of the everlasting covenant, has thus sanctified nature, how much more has He redeemed man, both by the blood of the Lamb and by the restraining, if not renewing, influences of His Holy Spirit.

"There's not a pirate in the Indian Ocean,
God dwells not in, with tides of pure emotion,
Seeking to hallow, sanctify, inspire
And lift him from that hell of inward fire
Whose scorching madness desolates, defiles,
Degrades his spirit in those barbarous isles,
Where gory cannibals lap human blood,
And gnash their teeth upon half living food
Of man and brothers; God is not afar,
He worketh there as where the angels are,
Seeking to change those human wolves to men,
While angels breathe from Heaven Amen, Amen."

The man who has been up on the housetop and seen this latter day vision will have respect for the Divine image in every man, and regard no man as utterly lost since Christ has died.

VII.—The last vial we open is, *A serious Contemplation of Our Latter End*. The spade of the grave-digger is the great leveler. It does not "level up." Nothing but the life in Christ can do that. Death always

"levels down." But, it is well enough for us to remember, when, lifted up by pride we are likely to fall into this snare of the Devil, that,

"Imperial Cæsar, dead, and turned to clay,
Might stop a hole to keep the wind away."

Nature at least is no respecter of persons. Our bodies shall all turn to the same kind of dust and clay.

"A Brahmin on a lotus pod
Once wrote the holy name of God.
Then, planting it, he asked in prayer
For some new fruit, unknown and fair.
A slave near by, who bore a load,
Fell fainting on the dusty road.
The Brahmin, pitying, straightway ran
And lifted up the fallen man.
The deed scarce done, he stood aghast
At touching one beneath his caste.
'Behold!' he cried, 'I am unclean.
My hands have clasped the vile and mean.'
God saw the shadow on his face
And wrought a miracle of grace.
The buried seed arose from death
And bloomed and fruited at his breath.
The stock bore up a leaf of green
On which these mystic words were seen.
'First count all men of equal caste,
THEN COUNT THYSELF THE LEAST AND
LAST.'
The Brahmin, with bewildered brain,
Beheld the will of God writ plain.
Transfigured, then, in sudden light,
The slave stood sacred in his sight.
Thereafter in the Brahmin's breast
Abode God's peace, and he was blest."

PREFIX TO CHAPTER VII.

"And Cornelius said, Four days ago, until this hour, I was keeping the ninth hour of prayer in my house; and behold, a man stood before me in bright apparel, and saith, Cornelius, thy prayer is heard, and thine alms are had in remembrance in the sight of God. Send, therefore, to Joppa and call unto thee Simon, who is surnamed Peter; he lodgeth in the house of Simon a tanner, by the seaside."—Acts x: 30-32.

"We err in the comparative estimate we form of great and small. Imagine a political economist computing the value of such a life as this of Dorcas. He views men in masses; considers the economic well-being of society on a large scale; calculates what is productive of the greatest good for the greatest number. To him the few coats and garments made for a few poor people would be an item in the world's well-being, scarcely worthy of being taken into the reckoning. Let the historian estimate her worth. The chart of time lies unrolled before him. The fall of dynasties and the blending together of races, the wars and revolutions of nations that have successively passed across the world's stage—these are the things that occupy him. What are acts like hers in the midst of interests such as these, and of contemplations so large? All this is beneath the dignity of history. Or again, let us summon a man of larger contemplations still. To the astronomer, lifting his clear eye to the order of the stars, this planet itself is but a speck. To come down from the universe to the thought of a tiny earth is a fell descent, but to descend to the thought of an humble female working at a few garments, were a fall indeed. Now rise to the Mind of which all other minds are but emanations—and this conception of grand and insignificant is not found in His nature. Human intellect, as it arises to the great, neglects the small. The Eternal mind condescends to the small; or rather, with it there is neither great nor small. It has divided the rings of the earthworm with as much microscopic care as the orbits in which the planets move. It has painted the minutest feather on the wing of the butterfly as carefully as it has hung the firmament with the silver splendor of the stars. Great and small are words which have only reference to us."

—FRED. W. ROBERTSON.

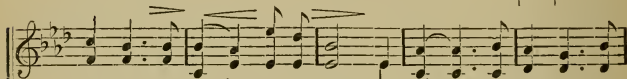
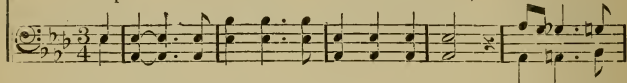
JOHN SULLIVAN DWIGHT.
Andante con moto.

True Rest.

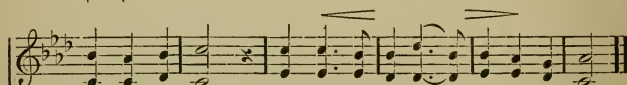
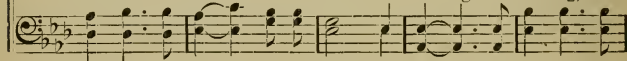
SCHUBERT.



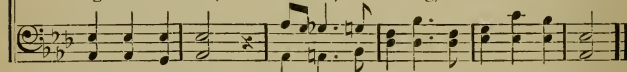
1. Rest is not quitting The bu - sy ca - reer, Rest is the
2. Deep - er de - vo - tion Nowhere hath knelt, Full - er e -



- fit - ting Of self to its sphere. 'Tis the brook's mo - tion,
mo - tion Heart nev - er felt. 'Tis lov - ing and serv - ing, The



- Clear without strife, Flee - ing to o - cean Af - ter its life.
high - est and best, Onward, unswerving, And that's true rest.



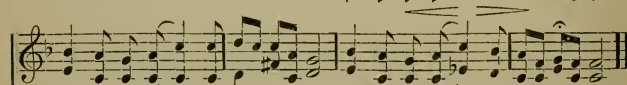
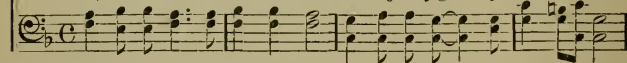
SAMUEL DAVIS.

Consecration.

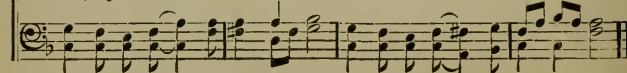
W. D. G.



1. Lord, I am Thine, en - tire - ly Thine, Purchased and saved by blood Divine;
2. Thine would I live, Thine would I die, Be Thine thro' all e - ter - ni - ty;
3. Here, at that cross where flows the blood That bought my guil - ty soul for God.



- With full con - sent Thine I would be, And own Thy sov - reign right in me.
The vow is past be - yond repeal, And now I set the solemn seal.
Thee, my new Mas - ter, now I call, And con - se - crate to Thee my all.



CHAPTER VII.

LOYALTY AND DEVOTION; OR, A CONSECRATED LIFE.

It has been said that the angel who stood before Cornelius in bright apparel may have been the Lord Jesus Himself. Peter, in his account of the matter, says, "he told us how he had seen *the* angel standing in his house." (Rev. Ver.) If the Lord Jesus appeared to Paul more than once in a vision why may He not have appeared to Cornelius?

On closer examination of the Scripture, however, it appears that Paul was in a *trance* at Jerusalem when he "saw Him saying unto him, make haste and get thee quickly out of Jerusalem." (Acts xxii: 18.) It was only "*an* angel of the God whose I am, whom also I serve," who stood by him on the ship. (Acts xxvii: 23.) The only appearances of the Lord of glory made "openly," as was this appearance to Cornelius, since the ascension, were to Paul on the Damascus road, to Stephen when dying and to John on the isle of Patmos. In all these instances our Lord was seen upon His throne in the heavens.

But He has another throne in the human heart. "Jesus Christ *is come* in the flesh." This is the testimony of every spirit that is of God. And the spirits who give this testimony are not all disembodied spirits

or spirits of another world. Men, as well as angels, can testify that "the Comforter, which is the Holy Ghost," is come and that in the persons of consecrated disciples, the Lord Jesus has become, as it were, incarnate. Peter at this time was one of those with whom Jesus Christ lodged, not "many days" but "always." And now Peter is sent that the same Holy Spirit which had made his body His temple may, like fire taken from this altar, kindle an answering flame in the sanctuary of Cornelius' heart and home.

Bishop Newman says: "The need of our age is a revised version of the Holy Scriptures, of which the colporteur himself is a sample, bound not in calf or leather, but in flesh and blood, translated into the vernacular of every day life, known and read of all men." This would, in a sense, be "the Word made flesh" again to-day. And we need just such a new edition of "the Life of Christ," written not by Beecher or Farrar or Geikie or Edersheim, but by the Spirit of the living God. We need millions of such volumes circulated throughout the world.

In such works, however, there can be no slavish copying of the Savior as a pattern. There must be "copy" for the type-setter before there can be books, but books are not made on the copy-book plan. For, back of the type-setting and the printing, is the writing of the author. This, if a true work of art, is an inspiration. So the consecrated life is an inspiration. Such a life is a law of righteousness, a prophecy of hope, a psalm of praise, a gospel of

peace, an epistle of love, an act of a true apostle, a revelation of heaven. And such is manifestly the work which God, by His Spirit, would accomplish in human hearts.

I.—But is it possible to accomplish such a work under the ordinary conditions of human life? With one-third of our time spent in sleep, and another sixth part in eating and drinking, the time afforded for mental, moral and manual activity is reduced by one-half. Besides

“Art is long and time is fleeting,
And our hearts, though stout and brave,
Still, like muffled drums, are beating
Funeral marches to the grave.”

Further, if we all had two Sabbaths, or rest days, as the teachers throughout the land and their pupils do, less than one-third of our days, unless we include a long vacation in the summer, could be given to purely spiritual rest or labor. The eight-hour day for the workingman would give him one-third of the twenty-four hours for the discharge of domestic, social and public duties, out of which, if he did his whole duty as a householder, a neighbor and a citizen, he would not have much left for “duties to self and duties to God.” But, according to moral philosophy, these constitute two-thirds of the whole duty of man. Then we must deduct from this remainder the time consumed by interruptions, the entertainment of visitors, journeyings and movings from place to place, social introductions, common conversation, etc. How little a balance is left for the main work of life? Unless

there can be a conjunction of holy and common things in the ordinary walk and intercourse of life, it is evident that such a great work can not have our time, nor any considerable portion thereof.

But that such a connection is possible all the coincidences of this chapter show. "As he talked with him, he went in." As Peter thought on the vision he answered the call at the door. "And he took them the same hour of the night and washed their stripes and was baptized, he and all his, straightway. And he brought them into his house, and set meat before them and rejoiced, believing in God with all his house." Acts xvi: 33, 34. What a mingling of the clean and the unclean, the sacred and the secular, is here recorded in the story of the Philipian jailer's conversion. Is not a similar mixture possible in every life?

It must be evident also that the performance complete of any particular self-appointed or even God-given task is not the chief end of life. It is not only liable at any moment to be cut short by death, but the Spirit of God Himself may cut it short, if not by countermanding a previous order, yet by calling a halt to further movements in that direction. He who is perfectly obedient to the voice of the Spirit must expect to be thus arrested in full career, as Peter's reflections were upon the housetop, and as his sermon at Cæsarea was by the descent of the Holy Ghost. Yet the consecrated man under such circumstances may always know that his work for that occasion and on that line is substantially done.

Again, from these considerations it must be appar-

ent that being and not doing is, after all, the great object of human existence. Not any form of exercise, moral, mental or manual, is the chief end of life. Relatively some of these forms of activity may be nobler than others, but essentially they derive their nobleness entirely from their contributions to the one noble end—the attainment of the Divine likeness. Not to effect an act, but achieve a character, this is the true work of life. Not prayer even, much less thought or action, is the “one thing needful.” Mary did not choose this one thing when “she sat at Jesus’ feet and listened to His Word.” She chose a “good part”—a better part than Martha’s service—as head service is higher than hand service. David did not obtain this one thing when he said “one thing have I desired of the Lord that will I seek after, that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord and to inquire in His temple,” unless this worship of his wrought true worth of soul. Neither did Moses when he prayed that God would establish the work of his hands unless through this that other prayer was answered: “Let Thy work appear unto Thy servant and Thy *glory* unto their children.” The true work of God and man working together is the attainment of holy character. “To be or not to be,” that is the question, not only of immortality but of that eternal life which means quality rather than quantity of existence. The young man that was told to sell all that he had and give to the poor did not in that command receive the true Christian commission. His benevolence was to be

preparatory work. He was thus to become "free to serve." "Come, take up thy cross daily and follow me." This is the true Christian call. "This one thing I do," said Paul, "I press toward the mark." The struggle after moral perfection, this is the true Christian calling, and this occupation can be followed day and night.

This is the peculiarity of the Christian vocation; in other walks of life this is not possible. The soldier is not doing the one thing of military life when he goes into winter quarters or lays down to sleep upon his arms. For protracted camp-life is not campaigning, and the sentinel must not sleep. The student is not doing the one thing of student-life when he takes his vacation or plays foot-ball. The servant is not doing the one thing of household service when she lays aside the towel or the broom and takes up the crochet ball or the novel. Even woman's work is sometimes done while man's is "from sun to sun." But Christian work is indeed never done.

"'Though like the wanderer,
The sun gone down,
Darkness be over me,
My rest a stone;
Yet in my dreams I'd be
Nearer, my God, to thee."

Thus we may pray without ceasing, by making every breath an aspiration after Christlikeness.

And so "the stony griefs" also may be turned to Bethels; yea, every circumstance of life, every temptation to evil temper may become a Divinely given chance, an opportunity of deciding the question

whether we shall be tossed by the restlessness of the world, the victim of every adverse wind that blows, or whether we shall have the peace and calm of Christ, a peace that rules and thus keeps the heart and mind, because it is "in Christ Jesus." Thus may we be like the men sent from Cornelius, alway journeying day and night toward the place where the Lord hath said, "I will put my name there." That place is the Mount Zion of a "kingdom that can not be moved." And our best form of Christian service is to receive that kingdom moment by moment. This may be done by the heart's constant faith, while the head and the hands may both be employed about their necessary work.

Again, as "the altar sanctifies the gift," so the end of an act, while it does not justify a wrong means, yet sanctifies a common or material one. Neither matter nor those material uses of life which constitute the platform for the exposition of spiritual as well as temporal products are unholy in themselves. The material as compared to the purely spiritual is indeed "as moonlight unto sunlight, as water unto wine." But Jesus made water into wine and thus "showed forth His glory"; not His power, but His glory. The miracle was not so much in the transformation of the elements but in the transfiguration of an act of simple ministry into a sublime expression of the love of God for man and of man for man. So we are taught to call no labor common or unclean until we know the end for which it is wrought.

If this end be love, we have then the true meas-

uring-rod of all greatness. Celestial magnitudes can be calculated, even though the figures which express them transcend the power of imagination to conceive. The cycles of all history, geologic and anthropologic, can be computed, though the fading tablets of memory refuse to retain the inscriptions of the events that fill up these vast spaces of time. Space and time and matter are each alike measureable, indefinite but not infinite. There is but one true, infinite love, human and Divine, "the love that passeth knowledge." And this is the true eternal life.

"We live in deeds, not years,
In thoughts, not breaths,
In feelings, not in figures on a dial;
We should count time by heart-throbs;
He lives most, who feels the most, thinks the noblest,
acts the best."

II.—As all time, so all labor may be thus given to God. Let us reflect still further upon this truth. It is written in the scriptures, "Whatsoever ye do, whether ye eat or drink, do all for the glory of God," and yet the practical fulfillment of that principle in individual lives ordinarily waits upon some new revelation in personal experience when the Spirit of God has to say to us as he did to Peter: "What God has cleansed call not thou common." The distinction between the clean and the unclean, the sacred and the secular, has not yet been abolished in Christendom. We have yet, most of us, to learn with Paul, and "be persuaded in the Lord Jesus that nothing is unclean of itself—save that to him who accounteth anything to be unclean, to him it is unclean." If you account your calling to be

common and not holy, to *you* it will be so, but if you give your business to God, and do everything "in the name of the Lord Jesus," to you it will be holy.

"We have inherited from our Latin fathers," says Dr. Josiah Strong, "a vicious dualism which runs through life a line of cleavage separating it into the sacred and secular. In mediæval times the common was profane. That alone was sacred which was especially set apart to religious uses. The church was sacred, the state was secular. The occupation of the clergy was holy, and they were under obligations to lead holy lives; the occupation of the laity, the common activities of the world were profane, and the people were expected to lead lives more or less worldly. They were, to be sure, under obligation to give a part of their time and substance to religion, but the remainder was their own, to be applied to secular uses.

"Luther saw clearly that all these distinctions were false, and, according to Bunsen, all of the reformers of the sixteenth century agreed with Luther that there was no difference between secular and religious acts. But the reformation failed to free the church entirely from these misconceptions, and we still talk of sacred and profane history, of religious and secular duties, of sacred and secular callings. The church is content to accept as her province only a small part of the life of man. She claims the "sacred" as her sphere. The "secular" life must of course be lived under the restrictions of the moral law, but such a life is not supposed to be religious and is held to be quite foreign to the sphere of the church."

We err in our judgment of what is common and what is holy in occupation as we do as to what is great and small in conduct. Actions become great or small not according to the earthly greatness of the doer but according to the spirit in which they are done. If Simon the apostle had preached the Gospel from a sordid motive, his preaching had been poor indeed. Simon, the tanner, tanning hides unselfishly, that he might have wherewithal to set meat before his apostolic guest was distinguishing himself in God's sight. Had Cornelius given his alms to be seen of men his ostentation would have belittled his gifts. Had any of the people who were the objects of his charity received their benefits with becoming gratitude, their thankful recognition would have lifted them, if truly needy, above the rank of unworthy paupers. Giving is indeed a royal act if done in a kingly spirit. But patronage may spoil the greatest favors as much as pride will ruin the smallest fortune. Receiving may also be done royally. Jacob, accepting the hospitality and help of Pharaoh in Egypt is as princely in his demeanor as is the monarch on his throne. Indeed, if it were not so, the gospel of the grace of God which is wholly a Divine gift, would, in the delivery thereof, detract from, rather than add to, whatever native nobility may remain in the heart of man. But because receiving may be also a great act, faith adds to our virtue, as it did in Cornelius' case. "To as many as received Him to them gave He the right to become the sons of God."

"I came across the other day," said Rev. B. Fay

Mills at Montreal, "a little book out of which I read a few sentences. I read the title page and it was this. 'Hiram Goff, a shoemaker by the grace of God.' Then I read the last page, and it was stated that when this man died they put on his tombstone that which he had requested: 'Hiram Goff—A Shoemaker by the Grace of God.' I looked to see what was in the middle of the book and read this, that a young stripling of a minister, who had just come to be pastor in the town, went down to talk with Hiram, for he had heard that he was a spiritual man, and he said, 'Mr. Goff,' and Mr. Goff said, 'don't call me Mr. Goff, call me Hiram.' 'Well, Hiram, I have come to talk with you about the things of God, and I am very glad that a man can be in a humble occupation, and yet be a godly man.' The shoemaker stopped and looking up to him, said, 'don't call this a humble occupation.' The minister thought he had made a mistake, and said, 'Excuse me, I did not mean to reflect on what you do for a living.' The man replied, 'You did not hurt me, but I was afraid you might hurt the Lord Jesus Christ.' 'I believe the making of that shoe is just as holy a thing as the making of your sermon. I believe that when I come to stand before the throne of God he is going to say, "What kind of shoes did you make when on earth?" And he might pick up this very pair in order to let me look at them in the blazing light of the great white throne; and He is going to say to you, "What kind of sermons did you make?" and you will have to show Him your sermons. Now, if I have made better shoes than you

have made sermons, I will have a better place in the kingdom of God.' "

" A servant with this clause
Makes drudgery Divine;
Who sweeps a room, as for thy laws,
Makes that and the action fine."

says the noble Herbert.

Work for some good, be it ever so slowly.
Cherish some flower, be it ever so lowly,
Labor—all labor is noble and holy;
Let thy great deed be thy prayer to thy God."

How full the writings of the best of our modern poets and prose writers are of this truth. Whittier, in the dedication of his " Poems of Labor," says:

"The doom which to the guilty pair
Without the walls of Eden came,
Transforming sinless ease to care
And rugged toil, no more shall bear
The burden of old crime, or mark of sinful shame.

A blessing now, a curse no more,
Since He, whose name we breathe with awe,
The coarse mechanic vesture wore,
A poor man toiling with the poor
In labor, as in prayer, fulfilling the same law."

" 'Laborare est orare,' all true work is sacred," preaches Thomas Carlyle, " in all true work, were it but true hand-labor, there is something of Divineness. Labor, wide as the earth, has its summit in heaven. Sweat of brow; and up from that to sweat of the brain, sweat of the heart, which includes all Kepler calculations, Newton meditations, all sciences, spoken epics, all acted heroisms, martyrdoms—up to that 'agony and bloody sweat,' which all men have called

Divine. O, brother, if this is not worship, then I say, the more pity for worship; for this is the noblest thing yet discovered under God's sky."

Ruskin says; "None of us, or very few of us, do either hard or soft work because we have chanced to fall into the way of it, and can not help ourselves. Now, nobody does anything well that they can not help doing; work is only done well when it is done with a will; and no man has a thoroughly sound will unless he knows he is doing what he should, and is in his place.

"You are told, indeed, to sing psalms when you are merry, and to pray when you need anything; and, by the perversion of the Evil Spirit, we get to think that praying and psalm-singing are 'service.' If a child finds itself in want of anything, it runs in and asks its father for it—does it call that doing its father a service? If it begs for a toy or a piece of cake—does it call that serving its father? That, with God, is prayer, and he likes to hear it; He likes you to ask Him for cake when you want it; but he doesn't call that 'serving Him.' Begging is not serving; God likes mere beggars as little as you do. He likes honest servants, not beggars. So when a child loves its father very much, and is very happy, it may sing little songs about him; but it doesn't call that serving its father; neither is singing songs about God, serving God. It is enjoying ourselves, if it's anything; most probably it is nothing; but if it's anything, it is serving ourselves, not God. And yet we are impudent enough to call our beggings and chantings 'Divine Service';

we say 'Divine service will be "performed" (that's our word—the form of it gone through) at 11 o'clock.' Alas! unless we perform Divine service in every willing act of our lives we never perform it at all.

III.—A consecrated life honors God with its substance. There are several respects in which the almsgiving of Cornelius is worthy of our study and imitation.

1st. He was liberal. He gave "*much* alms." Why not quote Cornelius as an example as well as the widow who cast in her mite? She and the rich man who "cast in much" represent the extremes of financial ability. But here is a man of average wealth—not a Herod grown so rich by oppression and extortion that Susanna, the wife of his steward, could well afford to minister to Christ of her substance—not a private soldier discontented with his wages—but as to circumstances, a golden mean between the two. Yet he gives *much*. Noble example for people of moderate means.

2d. He must have given systematically. A man of his military training and regular habits of devotion must have been as constant and periodic in his almsgiving as in his prayers.

3d. He gave, not for his own benefit, and yet because it was a means of grace and blessing.

Rich men were never told by the apostles that their money was needed so much for the church as for themselves. "Charge them that are rich in this present world that they be not high minded, nor have their hope set on the uncertainty of

riches, but on God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, that they be ready to distribute, willing to communicate, laying up in store for themselves a good foundation against the time to come, that they may lay hold on the *life which is life indeed*." Life without enjoyment is not life. And the highest form of enjoyment comes from giving. Benevolence, like the quality of mercy, is not strained. "It droppeth as the gentle dew from heaven upon the place beneath. It is twice blessed; it blesses him that gives and him that receives."

4th. He gave to "the people." Unlike that centurion who built the Jews a synagogue, this man distributed his money more widely. If he were living today his charity, though beginning at home, would not end there.

5th. His prayers and his alms went together.

Cornelius was a rare combination. There was in him as one has said, "A happy blending of devotion and well doing, of subjective piety and objective goodness." Sam Jones tells of a steamboat down south which had so small a boiler and so large a whistle, that when it moved it couldn't whistle and when it whistled it had to stop. There are some Christians who have such a small spiritual capacity that, when they pray or attend prayers, they seem to so exhaust their supply of grace that they can not give alms or pay, and, when they pay, they seem unable to pray. And so we have in our churches the "paying members" and the "praying members" and this di-

vision is not made along the line that separates poverty from riches or vice versa. There are half-hearted Christians of both classes and they are one-sided because half-hearted.

IV.—A consecrated life glorifies God at home. Here was a man living in the days of the empire, in the period of Rome's decline in morals, yet the soul of honor and living happily, doubtless, with one of those Roman matrons, who were the glory of the early republic. Roman honor and virtue and domestic purity and peace were not altogether things of the past. Alas, for our republic, if the domestic virtues of our fathers ever become things of the past with us. Nothing but Christian households "sanctified by the Word of God and prayer" can avert this.

And these homes must be temples in which love and law, parental affection and authority are wedded. Readers of Ben Hur remember the description of the festival of Apollo in the grove of Daphne. "The law of the place was love but love without law." "Good reader," continues General Wallace, "why shall not the truth be told here? Why not learn, that in that age there were in all the earth but two peoples capable of the exaltations referred to, love in its holier sense—those who lived by the law of Moses, and those who lived by the law of Brahma. They alone could have cried you, Better a law without love than a love without law." Yet here was a Roman, *one*, at least, who had enshrined both law and love in the temple of his household. Not that the discipline of the barracks, do we suppose, was introduced in all its rigor into the

home—yet we imagine we see Cornelius as the centurion of his own household. We hear him saying to one child “go and he goeth and to another come and he cometh and to his servant, do this and he doeth it.” Like that ancient chieftain, Abraham, this Roman captain “commanded his children and his household after him to keep the way of the Lord to do justice and judgment.” Hence the Lord would not hide from him his gracious purpose.

It is significant that to faithful householders the Gospel was first revealed and introduced into the continents to Europe, Asia and Africa. It was to Lydia and the Philipian jailer and their households that Christ was first preached in Macedonia. “The promise is to you and to your children” was the first word of exhortation spoken by Peter on the day of Pentecost. The Gospel, beginning at Jerusalem, began in the Jewish homes. It was to a member of the queen’s household, himself a man without family, but a faithful privy councilor in His mistress’ home, that the Gospel was first sent on its way to the Dark Continent.

But perhaps some reader of these pages may say within himself, “Nothing has yet been said about consecration to missionary work or the salvation of souls.” For two reasons we have omitted that reference thus far:

First, because consecration to the world’s salvation can not be included in any list of consecrated things; and second, because it is the great end and object of all other activities, all other work and service. Time, labor, sub-

stance, family—all these are to be so consecrated as to be made subservient to this one great business, the salvation of the world. Because we believe this profoundly, we have insisted on the truth so amply illustrated in this chapter and in the order of apostolic activity, that salvation as well as judgment must “begin at the house of God.” Let God’s people forsake all their idols and place their all on the altar of the church and the home, meaning by the former that temple which includes all saints, all space, all time and all the world, and by the latter that which is the sacred porch of such a temple, and the walls of that city of God, the kingdom of heaven, will go up swiftly, solidly and with solemn yet glad shoutings of “Grace, grace unto it!”

PREFIX TO CHAPTER VIII.

“While Peter yet spake these words, the Holy Ghost fell on all them which heard the word. And they of the circumcision which believed were amazed, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost. For they heard them speak with tongues, and magnify God. Then answered Peter, Can any man forbid the water, that these should not be baptized, which have received the Holy Ghost as well as we?” Acts x: 44-48.

“Where does this interesting history imply that the moralist does not need Christianity, and that the gospel is a superfluity? Do we find any real similarity between Cornelius and the moralist, or the naturalist of Christian lands?

He was no mere moralist; he placed no *dependence* on good works. He was a devout worshiper of God, eminently religious, regarding with high consciousness not only all his obligations to his fellowmen, but the high obligations which bound him to his Maker. He was, moreover, listening to catch the voice of God, ready to take any advanced step to which the Divine light might lead him. He received the Gospel, was baptized, and united with the church under the influence of the first gospel sermon that he ever heard.

Where is the man standing aloof from Christianity and the church, however excellent and noble his character, who can take his place beside Cornelius? He gave his whole being to Christ and his name and fortune to the infant church, when its doctrines were denied by the multitude, and its simple band of adherents were feeble and despised, though in this act his position and fortune were imperiled. You, my friend, withhold from Christ heart and name and service, though his truth has been substantiated by the cumulative evidence of the Christian centuries, and his church has been crowned with the glorious victories of over eighteen hundred years of unparalleled history. Cornelius saw and rejoiced in the light of this Sun of hope when first He rose above the horizon. You see Him ascending in full-robed splendor to the very zenith—flashing his glories over all the earth—and, with his burning beams dazzling your very eyes, wonder if it is not the twinkling of some faint star.”—*From Guides and Guards to Character-Building*, by DR. C. H. PAYNE.

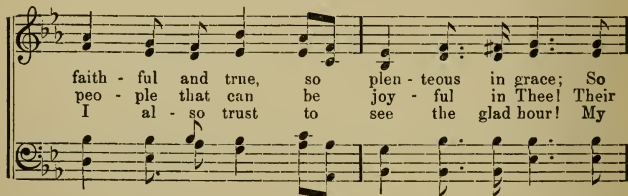
The New Creation.

CHAS. WESLEY.

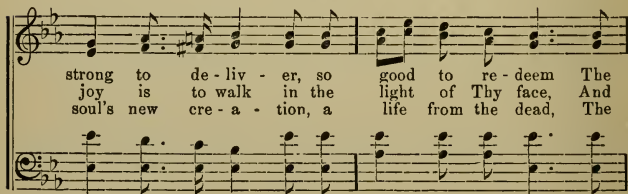
W. D. G.



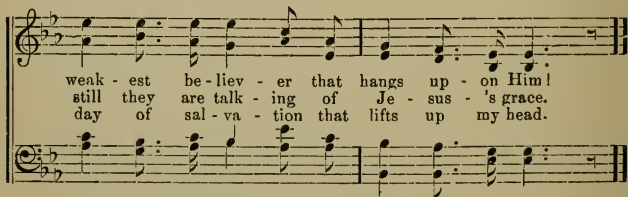
1. O what shall I do my Sav - iour to praise, So
 2. How hap - py the man whose heart is set free, The
 3. For Thou art their boast, their glo - ry and pow'r, And



faith - ful and true, so plen - teous in grace; So
 peo - ple that can be joy - ful in Thee! Their
 I al - so trust to see the glad hour! My



strong to de - liv - er, so good to re - deem The
 joy is to walk in the light of Thy face, And
 soul's new cre - a - tion, a life from the dead, The



weak - est be - liev - er that hangs up - on Him!
 still they are talk - ing of Je - sus - 's grace.
 day of sal - va - tion that lifts up my head.

4 For Jesus, my Lord, is now my defense;
 I trust in His Word, none plucks me from thence
 Since I have found favor, He all things will do,
 My King and my Saviour shall make me anew.

5 Yes, Lord, I shall see the bliss of Thine own,
 Thy secret to me shall soon be made known;
 For sorrow and sadness I joy shall receive,
 And share in the gladness of all that believe.

CHAPTER VIII.

THE WHITE UNIFORM; OR, A CLEAN HEART.

“ Know ye not,” says St. Paul, “ that as many as have been baptized into Christ, have put on Christ ?” Baptism, according to St. Paul, signifies the putting on of the white uniform of a clean heart.

And why should not every man be thus baptized, be thus appareled ? Such purity is a most charming dress for the soul. It is not unattractive even in the eyes of the world. No one but admires it—even the prodigal, when he comes to himself, hates the garment “ spotted by the flesh.” Those who know most of human nature can but applaud in their hearts those who keep their garments “ unspotted from the world.”

Nor is unbelief in the possibility of a clean heart due so much to the rarity of heart purity under the Sun, as to the Pagan nations that have prevailed, even in the church, concerning the attainability of such a state of grace. We have thought of holiness much as we think of the angels, to whom alone we have ascribed this attribute. We think of these latter as belonging to an entirely different order of moral intelligences from the race of mankind. So we think of holiness as an exotic—a fruit of Paradise. We think that earth is the Devil’s kingdom, God’s kingdom is

in heaven. Hence, like Nazareth, no good thing can come out of earth. To come into it is to be defiled.

And this belief arises in part because the body is imagined to be the seat of sin. Moral evil is supposed to have its lodgment in the walls of the soul's dwelling. It can never be entirely removed even by the most powerful disinfectant while we are "in this tabernacle." The building must be taken down and destroyed before sin can be eradicated. This error is a relic of the ancient heathen teaching that the residence of sin was in matter, an error quite as common and as unreasonable as the notion of the Jews in Christ's time that "what entereth into the man, defileth the man." But Jesus contradicted this doctrine when he said "out of the heart come forth evil thoughts, murders, adulteries, fornications, thefts, false witness, railings; these are the things which defile the man; but to eat with unwashed hands defileth not the man." Unclean-ness is not on the outside but on the inside, not in the walls but in the inhabitant of the dwelling.

And yet, in the face of these plain teachings—that heart disloyalty is the secret source of sensuality, that inward separation from God who is the soul's true love, is the foundation of all sin—the church ever since the first century has leaned to the imagination that death was a greater Savior than the Holy Spirit.

To correct this falsehood we need only look for a moment again at Peter's vision. The vessel was "let down from heaven to the earth." The kingdom of heaven is now on earth. It is a kingdom that is to come to us, not one to which we are to go. Christ

taught us to pray "Thy kingdom *come*; Thy will be done *on earth as it is in heaven*." "*What God hath cleansed call not thou common*." Which is the greater sanctifier, death, or the blood of Christ? "And the vessel which was let down by four corners upon the earth was received up again into heaven." Holiness on earth *first*, heaven afterward. This is God's order. "Without holiness no man shall see the Lord."

Since the ladder of death, then, as a possible stairway to a higher life, is taken down, while the elevator of faith, operated by the power of the Holy Spirit, is offered freely for our use, it may be well to notice first of all, that this ascent is made by the power of

THE ONE SPIRIT.

Rev. B. Fay Mills, in his famous sermon on "Receiving the Holy Ghost," says: "There are some people who would not be satisfied unless they could actually distinguish in every respect concerning what they call the offices of God the Father, God the Son and God the Holy Ghost. I do not believe that the Word of God makes any such distinction. I believe that the Holy Spirit and the Son and God the Eternal Father are all said to be Creators and Redeemers and Regenerators and Sanctifiers. I believe that when we receive the Holy Ghost we are receiving not one little degree or manifestation of God, but *all that there is of God*. While I believe that the Holy Spirit has been always in the world, I do believe that the manifestation of God the Spirit has been especially re-

served for this dispensation and I believe that we have in the fullness of the Holy Ghost what our fathers never had and that which makes the kingdom of God possible by the manifestation of God in His fullness in the individual life."

But this elevator of faith has two compartments. The door is double. These two sides correspond to

THE TWO VOICES

heard by Peter on the housetop. The first voice spoke to him while he was in the trance. It was a call to belief. It said once and again in effect, "think." It followed closely upon his prayer. The second voice spoke to him when he was wholly awake. It was a call to action. It did not say: "Rise, Peter, kill and eat," but "Arise, Peter, get thee down and go with them."

The large majority of professing Christians leave both their "first works" and their "first love." The machinery of Christian activity, instead of increasing in its freedom of movement, loses in a degree its first motion. Whether this retard is due to a necessary reaction or to the presence of that "sin which dwelleth in us," it is certain that the soul in consequence of inaction will become clogged up with the dust that always accumulates upon stationary wheels. Stagnation always breeds corruption. The purity of the bubbling mountain spring must be maintained by the constant leap and dance of the babbling mountain brook. The missionary impulse of the young convert, accompanied as it is by the new sense of heart-purity, is the motion of the mountain stream.

How strange that it should ever grow sluggish or lose in any measure its native crystalline sparkle and freshness? Strange, too, that it should meet with obstacles that it can not dislodge and that still further discolor its waters. But such is the universal experience, and when a soul finds itself in this state, it needs a double work of grace. Nothing but the interposition of a Divine Hand can remove the dust from the machinery. Only he who repaired the watch in the first place and put in the new main-spring can now clean it. Only the force that started the mountain spring by the copious showers from heaven can so fill the larger stream, as to purify its stagnant waters. Only the baptism with the Holy Ghost can at the same time inspire with new love and wash away the accumulated impurities. But this Divine power can do more; it can dislodge the imbedded rocks of carnality and cut a clear channel for the soul's future flow of love and obedience.

But this double work will not be accomplished by faith alone, as that expression is usually understood. As the faith that justifies is a "faith that worketh by love," so is the "faith that purifies the heart." The soul's bath must be supplemented or rather attended by such exercise as will combine with the water of baptism to remove all impurities. The word "baptism," literally translated, means "washing"—that is, an active exercise. In it the subject is also an agent. So in the baptism of the Holy Ghost. The human subject co-operates, at every stage, with the Divine forces. We are both justified and sanctified by faith, but not by faith without works.

As there are two compartments in this elevator of faith—so there are at least three stories to the building of a completed Christian experience. In the Jewish tabernacle there were three courts—the outermost in which stood the brazen laver filled with the water of purification, the holy place into which the priest entered with the blood of the sacrifice, and the “holy of holies” where the shekinah or fire of God’s symbolized presence burned. So the apostle exhorts us to “enter into the holiest of all” with our hearts sprinkled by the blood of atonement, from an evil conscience, and our bodies washed with pure water. (Heb. x: 22.)

This leads us to consider the several stages of entire purification; or,

THE THREE CALLS.

“And this was done three times and the vessel was received up again into heaven.” In the Epistle to the Hebrews the Apostle speaks of “the doctrine of baptisms and laying on of hands” as among the first principles of the teaching of Christ. And Peter, in relating the story of Cornelius’ experience, says, “And as I began to speak, the Holy Ghost fell on them even as on us at the beginning. And I remembered the Word of the Lord, how that He said, John indeed baptized with water, but ye shall be baptized with the Holy Ghost.” According to Peter’s testimony then, Cornelius and his household, before he began to preach, had passed the outer court of repentance and stood at the door of the holy place of saving faith in the Lord Jesus Christ.

And of Cornelius particularly it must be said, unless we are to believe that one may live in a justified relation to God without being born of the Spirit, that he, previous to St. Peter's sermon, had entered into the kingdom of Heaven. How otherwise could he have been acceptable to God? Cornelius and his household knew enough of Christian truth before they heard Peter preach to lead them into a saving personal relation with God. We believe that he and some of his were led, under the influence of Peter's visit and preaching into the "holiest of all." "And God, which knoweth the heart, bear them witness, giving them the Holy Ghost, *even as He did unto us*, and He made no distinction between us and them, cleansing their hearts by faith."

They were baptized "in the name of the Lord Jesus." This baptism signifies more than repentance—viz., faith in Christ. (See Acts xix: 4; also ii: 38.) But if this, then, was the significance of Christian baptism, what was the symbolical import of the "laying on of hands?" It would seem that, if Apostolic custom be authority for the practice, there is as much Scriptural warrant for the rite of confirmation, or the laying on of hands, as for baptism. "When the Apostles, which were at Jerusalem, heard that Samaria had received the Word of God they sent unto them Peter and John, who, when they were come down, prayed for them that they might receive the Holy Ghost, for as yet he was fallen upon none of them, only they had been baptized in the name of the Lord Jesus. Then laid they their hands on them and they received the Holy Ghost."

(Acts viii: 14-17.) And this would doubtless have been done in the house of Cornelius had not the Holy Ghost fallen before Peter had finished his discourse. The "inward grace" came before the "outward sign" had been made. Perhaps, however, the laying on of hands would have been observed in this case had it not been for the unbelief of the Jewish disciples who came with Peter and who, in spite of the Pentecostal signs and gifts attendant upon this outpouring of the Holy Ghost, would not believe that God had granted to these Gentiles any more than "repentance unto life." The gift of saving grace was all that they would admit, but the "abundance of grace" was reserved for the Hebrew believers. "Can any man forbid water," said Peter, "that these should not be baptized," receive the lower sign, "who have received the Holy Ghost," the highest grace?

There are, then, these three stages in the progress of the soul from sin to holiness:

First, Repentance; second, Faith; third, Consecration.

The great mass of believers, like Cornelius, are delivered from the bondage of a slavish fear of death or "that which comes after death" before they are delivered from those other forms of bondage called by the Apostle in the Eighth Chapter of Romans—"vanity" and "corruption." For "the whole creation," spoken of by St. Paul in that chapter, symbolizes just what the sheet full of living creatures symbolized to Peter—the Gentile world. Paul taught that this "whole creation" would be delivered not only from

that vanity of mind or emptiness in which they then walked, but would also be delivered from the bondage of corruption into the glorious liberty of the children of God. This is the glorious liberty of perfect love. It is not deliverance from pain or travail. That is still a fourth form of bondage, another link in the chain that binds the world, like Prometheus of old, to the rocks of this Mount Caucasus, a sin-cursed earth. Only, unlike Prometheus, we need not have the vulture of sin gnawing at our vitals. Moreover, when the fire of the Holy Ghost falls, every cord that binds the soul will be burnt—save one. "Ourselves also," which have the first fruits of the Spirit, even we ourselves, groan within ourselves waiting for the adoption, to wit, the redemption of our body. (Romans viii : 23.) Let every reader carefully consider this passage. There is no man, says St. Paul, who can not be delivered, as we apostles have been, from "fear," from "vanity," from "corruption."

But he may have to gradually reach his total emancipation. He may have to walk awhile a servant, as Cornelius was, not a slave—but "differing nothing from a servant though he be the lord of all." The fear of death and hell may have given place to the higher fear of God and sin. "We Germans," says Bismarck, "fear no one but God." "Fear nothing," said Wesley to his followers, "but sin." In this sense we must always remain servants of God. Yet we may have more than the "fear of God before our eyes." We may have the love of God in our hearts. This is the estate of childhood. The heart, then, is

no longer empty; God's love flows into it. There then remains but the perfecting of this love, the filling up of the vessel until it hath cast out all "fear which hath torment." This is complete victory. As "the fear of the Lord is the beginning of wisdom" so this perfect love which casteth out all fear that hath torment is its end or consummation.

We are persuaded that no one leaps full-grown, Minerva-like, into the fullness of Christian experience. Geology and an evolutionary philosophy has prepared the church in our day for a more rational interpretation of God's method in the creation of the world and man. We believe it will also prepare us to see that He follows the same method in redemption. Out of the chaos of moral confusion, joined as it is in the ordinary "sinner of the Gentiles" to "every evil work" there can not be evoked a perfect moral order in a single day. The light of conviction issuing in a genuine repentance is enough for the evening and the morning of the first and the second days. Let the penitent separate himself from his sins—the "waters which are above the firmament" from "the waters which are below." "The wisdom that is from above" will not mix with the wisdom which is "earthly, sensual, devilish." And let him bring forth "fruits meet for repentance." "Let the dry land appear." Then he is prepared for faith with its revelation of "the glory of God in the face of Jesus Christ." This is regeneration. This is the appearance of the Sun of Righteousness above the soul's horizon. But it does not appear till the fourth day. And then should fol-

low an activity and usefulness, not along the earthly plane of the Baptist's instructions as to moral duties. But "let the waters bring forth abundantly the moving creature that hath life, and fowl that may *fly above the earth in the open firmament of heaven*. A regenerate man should have the wings of true spiritual life. He should not be a fish or a slow-going reptile, but a true mammal, a warm-blooded and quick-moving creature, instinct with the life of faith and love. But he does not become a true man in Christ, fully saved, and we are only half made until we are fully saved, until the new creation is finished and he has received the answer in his soul to the prayer of Wesley :

' Finish, then, Thy new creation,
Pure and spotless let me be,
Let us see Thy great salvation
Perfectly restored in Thee."

This leads us to speak in the fourth place of

THE FOUR VISITORS

whom the soul receives that has entered into this experience. They are like the four men, the apostle included, whom Simon, the tanner, entertained in his house. They are the four pillars of the soul's house, four anchors to the soul, "entering into that which is within the veil."

Entire consecration is the inlet into this experience. Once pass this bar, and we have entered the mouth of the harbor of perfect soul rest. This is not the haven of the skies but it is so near to that "bay with its beach" (Acts xxvii: 39) that when in it we are vir-

tually in heaven. Heaven is a state of soul. So is the heaven, of "perfect peace." In this latitude, heaven, even as a place, is seen to be not "the land which is very far off." The soul here does not sing

"There is a happy land
Far, far away."

We then surmise, as Paul and his fellow-travelers did at the end of the fourteenth night of their perilous voyage, that "they were drawing near to some country." Then "they cast out four anchors from the stern and wished for the day." So God casts out four anchors to those who thus draw near to Him in full assurance of faith. They are four anchors to the soul, four channels of that personal revelation, which every sanctified believer needs to establish him in this grace. They are mentioned in Heb. vi: 4-6. "The Holy Ghost," The Heavenly Gift," the "good Word of God" and "the Powers of the World to Come," of every one of which we may taste or know experimentally. The author of that inspired song, "Blessed Assurance," has given a verse each to all but one of these several instruments of Divine blessing.

THE HEAVENLY GIFT.

Blessed assurance, Jesus is mine.
O what a foretaste of Glory Divine!
Heir of salvation, purchase of God,
Born of His Spirit, washed in His blood.

THE HOLY GHOST.

Perfect submission, all is at rest
I in my Savior am happy and blest;
Watching and waiting, looking above,
Filled with his goodness, lost in his love.

THE POWERS OF THE WORLD TO COME.

Perfect submission, perfect delight
Visions of rapture, burst on my sight;
Angels descending, bring from above
Echoes of mercy, whispers of love.

Fanny Crosby's experience may be that of the modern Cornelius, who, having given up all, is first visited by an angel, one of the heavenly powers, then by the apostle with "the good Word of God," then by the Spirit of Christ—"the heavenly gift" revealed in that Word and finally by the Holy Ghost in his fullness.

And such an experience as this will open the eyes of the spiritual understanding to see God in everything. "There are four testaments, the Old and the Oldest, the New and the Newest." In the volume of Nature, "the Oldest," as well as in the volume of church history now being made, "the Newest," he will see God. "Blessed are the pure in heart for they shall see God."

Surely it were worth the while "crossing the bar" to get into such goodly fellowship of sainthood and mystery. To reach such a stage as this in our heavenly journey, we may well call the name of that place Mahanahim. (Genesis xxxii: 2.) It is the tropical zone of faith, "where the flowers bloom forever and the Sun is always bright."

But what is the practical end and aim of such an experience. For an answer we introduce

THE FIVE COMMISSIONERS.

When the lepers were cleansed, Christ invariably told them to go, show themselves to the priest and offer the gift that Moses commanded. This sacrifice

was of deep symbolic significance. The substance of our whole commission is beneath this shadow. It was a most comprehensive act, one in which all the offerings of the law were combined. If we can find what all these signify we can find the wealth of meaning there is in that little word of the Savior, "go." The first three of these offerings were all "of a sweet savor," because they did not speak of sin. They are like the three messengers sent by Cornelius—who know nothing as yet, being heathen, of the true nature of sin or the gospel of salvation, or, better still, they represent those prayers and alms which the angel said were gone up for a memorial before God. Concerning these, more particularly, the prayers were the burnt offering, the alms were the meat offering. Andrew Jukes, who is the great authority on this subject of the typical meaning of the offerings, says, "In the burnt-offering the surrender of life to God represents the fulfillment of man's duty to God; man yielding to God His portion to satisfy all his claim. In the meat-offering the gift of corn and oil represents the fulfillment of man's duty to his neighbor; man in his offering surrendering himself to God, but doing it so that he may give to man his portion. Thus the burnt-offering is the perfect fulfillment of the law of the first table; the meat-offering the perfect fulfillment of the second." But Cornelius is also "a man that feared God with all his house." He is one who offers the peace-offering. And what is that? According to Jukes again "the point in which the peace-offering differed from all others was, that in it the offerer, the

priest, and his children and God all fed together. In this they had something in common. Here each had a part. They held communion in feeding on the same offering. "Who feared God with all his house?" Yet these offerings were the lesser gifts and sacrifices of the Jews. The great offerings were the sin offering and the trespass offering. "In the sin and trespass offerings the offerer came, not as a worshipper, but as a convicted sinner, not to give in his offering but to receive, in his offering, which represented himself, the judgment due to his sin and trespass." These sacrifices were burned without the camp. Now these Old Testament offerings all have their parallels in the New. And they typify the five great sacrifices which God's people, sanctified unto him, must continually offer. The sacrifice of praise and of good works are the burnt offering and meat offering of the new dispensation. (Heb. xiii: 15-16.) The sacrifice of obedience "to them that have the rule over us" is our peace offering. (Heb. xiii: 17.) The holy man must go and learn first to "show piety at home and to requite his parents." But then he must learn also to "go without the camp, bearing Christ's reproach." The great outside world needs him and if, in ministry to them, he must needs suffer for righteousness sake, happy is he. He is then enabled to make up in some small measure what was lacking in the sufferings of Christ. The sacrifices of "confession" and "reproach" (see Heb. xiii: 13-15, Rev. Vers.) are thus our sin and trespass offerings. The one makes deep spirituality possible, the other gives

the martyr spirit which makes the missionary spirit perfect. They are represented by our other two commissioners, Cornelius and Peter, the one in all humility sending for the apostle, the other bringing the Gospel with zeal to his door. The coat of humility and the cloak of zeal—these are the military garments which every true soldier of the cross should wear.

Now the first three of these sacrifices the church to-day offers acceptably to God, but does she offer the other two? Are not our churches too exclusively places of worship, of benevolence, of family religion? Are our churches in general animated by a holy zeal for the salvation of the souls around them that are perishing in their sins? Is not our Christianity largely of the Old Testament type? Are we not rather Jewish than fully Christian in our Christianity? And again, do not "holiness people," as they are called, neglect too much to offer the last sacrifices? Do they believe that Christ can not only save *from* the uttermost depths of sin and *for* the uttermost length of time, and *unto* the uttermost heights of holiness but also *over* the uttermost parts of the earth's surface? Do we not hold the doctrine and the experience too negatively, forgetting that the blood of Christ purges not only *from* dead works but *to serve* the living God? Do we seek the Baptism of the Holy Ghost for great power as well as purity? There may be no power without purity but there can be purity without much power. God never gives great power for private and personal use. Peter was just as pure a man on the housetop of Simon as he was in the house of Cor-

nelius, but he was not as powerful. The pure in heart must not only see God, but seek to save men and as they go forth on that mission, doors of opportunity will open and lead into upper rooms of Pentecostal power.

Then will our testimony be believed on in the world.

THE SIX WITNESSES,

like the six brethren who accompanied Peter, will attest the genuineness of our sanctification. "There are three that bear witness in heaven, the Father, the Son and the Holy Ghost." These may satisfy the individual saint. But there are three that bear witness on earth, "the Spirit, and the Water, and the Blood. And these are needed to satisfy the unbeliever and the unsanctified believer. The voice of the Father at the baptism of Jesus, the face of the Son and the Spirit in the form of a dove were the heavenly signs and seals, but the water of baptism, symbol of that Word, that "record which God gave concerning his Son" in the Old, as well as the New Testament Scriptures, the "power of the Spirit," which immediately came upon Jesus, enabling Him to resist the Tempter, and endueing Him for preaching and service; above all, that other and greater "baptism of blood," symbol of the new life which is "in the Son" today as it was given *by* the Son on the cross of Calvary; these are the witnesses the world specially needs. These are the signs and seals which men can neither gainsay or resist. Let us have these, and by their testimony every word shall be established.

POSTSCRIPT.

Acts x.

“ The Word which God sent to Israel ” of old
“ The Word which was published by Christ ”
These two constitute the whole story when told
To all who will hear it aright.

Two testaments here or two volumes in one—
They *may* be divided by four—
The “ *witness* ” of prophets; then, deeds of God’s Son—
Not all the world’s books could hold more—

The “ *witness* ” of Matthew, of Mark, Luke and John;
(For Peter and Paul, marking down,
Dictated the matter to “ Marcus, my son ”—
’Twas Luke brought “ the books and the gown.”)

The “ *witness* ” of Jesus Himself in the Acts,
Confirmed by the hand of the Lord,
The Holy Ghost signing and sealing as facts
These miracles heaven outpoured;

To Christ’s resurrection, now add what he taught
Though apostles who “ *witness* and preach,”
And read the Epistles, their foundation-thought,
Sent all to the churches by each.

Then note the true *order* in which these parts fall
Beginning with “ angels ” and priests;
Continued by Jesus, the babe in the stall
Surrounded by “ four-footed beasts.”

Then carried by Peter, through all Galilee
And brethren who preach Jesus, too,
As forth on their mission to other lands flee
These martyrs so bold and so true.

The "four days" were finished when mightily grew
The Word of our God and prevailed.
The Acts were not ended on purpose you knew.
Th' Epistles give history veiled.

But, then, all *was* finished when Christ sealed the book—
Apocalypse faithful and true!
If any take from, God will blot out his soul,
Or curse him, if any add to.

The *week* will be ended whene'er the last two
Days' work of redemption 's complete—
The first resurrection and triumph o'er woe
Of martyrs that fall at His feet—

The thousand year reign and last battle with sin
In which all the forces contend—
Then judgment and fire, a new earth to dwell in,
The Sabbath that never shall end.

These things are declared us all through the report,
The practical matter is this,
The Holy Ghost's with us to cut the work short
"Bring in everlasting rightness."

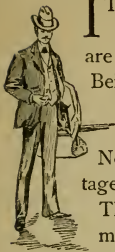
Then haste while the age lasts. The crucified One
"Cut off in the midst of the week,"
Will come in the clouds when the Spirit's work's done
Full time for the Lord whom we seek,

To return to His temple. Ah! Christ is the theme,
Beginning and end of the Book.
The Alpha, Omega and every jot e'en.
You'll find Him wherever you look.

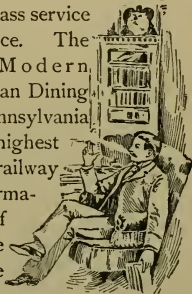
The whole is inspired, though written below
By sage and by saint and savant.
If critics deny it, the "high" or the "low"
Their words are mere skeptical cant.

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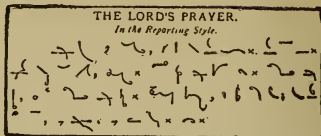
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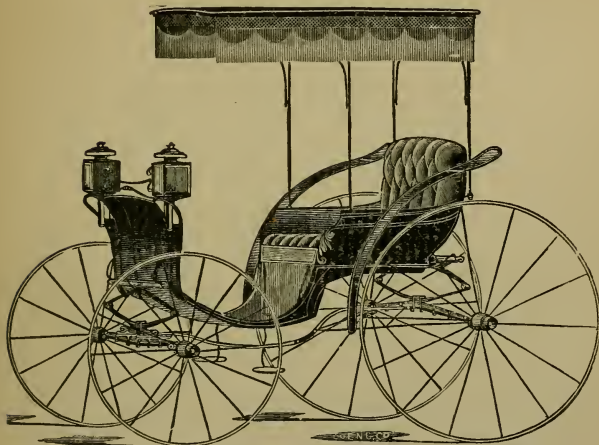
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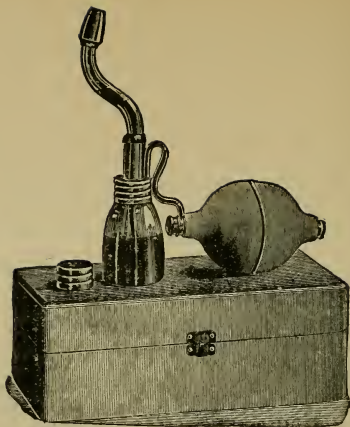
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